

# Philarguromastix.

O R,

The Arraignment of Covetousnesse, and Ambition, in our great and greedy Cormorants. That retard and hinder Reformation, (All whose reaches, great riches:) that make gold their god; and commodity the stern of their consciences: that hold every thing lawful, if it be gainful: that prefer a little base self, before God, and their own salvations: that being fatted with Gods blessings; do spurn at his precepts.

Dedicated to all corrupt,  
cunning, and cruel

{  
Governours,  
Polititians,  
Officers,  
Judges,  
Lawyers,

{  
Projectors,  
Ingrossers,  
Gripers,  
Wasters, &c.

Together with the lively,  
and lovely

Characters, of

{  
Justice,  
Thankfulnesse,  
Contentation,  
Frugality,  
Liberality:

Being a subject very seasonable, for these  
Atheistical, and self-seeking Times.

By Junius Florilegus.

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## CHAP. I.

Having felt the Cormorants Pulse, I find it to bear violently after  
sin. He were a skilfull Physician, that could pick out the greedy  
and make him so hungry. I will make the attempt, and leave

the issue to him, to whom nothing is hard. And that I may (if possible) pluck up Covetousnesse by the roots; I will (as near as I imitate our *Anatomists*, who in dissecting of a *Corpse*, passe not by least *vein*, or *artery*, without a *discovery*, and paraphrase upon same. And so, that the profit (as I hope) shall recompence the livity.

True, he is such a deep, that one may better tell the haires of his head than the wickednesse of his heart. And where's *Many sinners* (which in former Characters I have pointed out,) have done wickedly; this man surpasseth them all. Yea the springs and wards of his deceitful heart, so divers and intricate; that it would be an impossible enterprise to cipher them all. Nevertheless, I will (God assisting me) acquaint with such words, actions, and cunning devices of his, as are most worthy my discovery, and the *Worlds* notice: that being known and stigmatized you may the better beware of him.

The *Covetous Cormorant*, *Miserly Muckworm*, *Greedy Griper*, or *Cunningitian*; is one that affects no life or quality for it self, but for gain; all reaches, are at riches. His *Summum bonum* is commodity: and gold is goddesse he adores in every thing. Nor cares he how he gets, but what gets. For he not only betteres his estate, by making himself worse; and it verilheth his soul, to enrich his body: But to purchase a great estat, will sell both soul, and body. Nor could he otherwise call his wealth own: if he did not thus buy or purchase it with himself. Like *Sise* the second, who to get the *Papedome*, gave himself to the devil.

If he be a Trades-man, he takes one and the same oath; to be the ties Freeman, and moneyes bondslave. He shuns the fear of God out of his heart, the same day he begins the world: And marries his Wife, the World at once: to save the Charge of a double Wedding. He leaves a good conscience farewell for thirty years: charging it to meet him again, when he is *Alderman*. For his hopes, and desires are as great as his deserts are mean.

Nor is he any niggard of his labour, or neglecter of time and opportunity. Its ever Term with him; his businesse admits of no *vacant* no holiday; scarce of nights, or meal times. For he is so eager of worldly occasions; that he seldom feels himself either sleepy, or hungry: nor will they once give him leave, to think of his conscience, takes paynes, and parboyles himself in sweat unreasonably: and because all servants (as he thinks) are *Theeves*: it much grieves him, he not an hundred hands with *Briars*; and as many Eyes with *Spies*: for he could and would employ them all. Nor is there any end or limit to be found in Covetousnesse. *Balaam* was so inflamed with the love of *Balacks* gold: that he thought his *Ass* never went half fast enough to it. *Numb. 22.* whence it is, that such an one plots, studies, contrives, breaks his peace, his sleep, his brains to compass his desires. Nor will he spare, to plow furrowes on the backs of the Poor: though the blood of *Orphans* to effect the same. For though he

his ears, his neck, his soul ; he dares not deny his slave, his dog, his devile  
service. Wind, tyde, nor time ; but it shall bring him in profit. Yet  
he will grow wealthy by *Plague, Famine, or War*, (like those fowles that fat-  
ten with frosty weather,) And as for these *Civil wars* : we know to our cost,  
that many of them are swollen in their estates, and minds : from a *toade*,  
an *Ox*, as in the Fable. What are his several wayes to effect the same,  
such times : I dare not tell ye ; for fear of teaching them : and my  
aim is to profit your soules, not to increase your estates. Neither will  
this Discourse permit me, to be prolix. Only this, for matter of consci-  
ence, he is like *Dorio the Bawde* in *Terence* : that was not ashamed of the  
self actions, that brought her in benefit. Or *Caligula* : who could  
tell no difference, between gold got by oppression ; and that which was  
nestly come by. And indeed : how should not that Eye be blind ?  
which the Devil hath dawbed up, with the dirt of this world. The gift  
judgeth the eyes of the wise, saith God ; and perverteth the words of the just  
all  
od.23.8. Deut.16.19.

CHAP. 2.

Or those mentioned, 2 Kings 22. whom Josiah found so honest, he would take no reckoning of them, verse 4. to 8. That he falls short of an unjust steward, Luke 16. who cheated his Master, but of fifty, in an hundred. verf. 6. For whatsoever he catcheth in his clawes, he will be content to hold: like the Fish Polipus, Or a drowning man; that holds all that take hold on. And not onely so, but he will laugh in his sleeve, Content it a good jest; to see how his subtlety, hath couensed your enemies. How he did, in thus playing the knave: for

long, whereas nothing but mere necessity, will bring a man into a ~~th~~ wherein he hath once been taken. Nor make him joyn with a knaefe, in his own robbing. I have known some, that by wronging, coulencing a Customer of a few shillings: have hindered themselves taking, of half so many thousand pounds. And others that by their honest, and square dealing: have gained such credit; that the men port thereof, hath procured them customers from all parts of the Land. And certainly a wise man would be honest: if it were but for his ends. But God hath justly ordained, that he who will be a knave in thing: should be a fool in another. But to go on,

Suppose he shall be brought upon his Oath, when his coulencing not be proved: as in Israel, when any thing was delivered to a Neighbour trust; and he refused to restore the same; pretending it was stolne, Exod 7,8,10,11. he will absolutely forswear himself; rather then acknowledg it, or make satisfaction. And the like is his dealing with *Orphanes*; it shall be so simple, or unhappy; as to put him in trust with their estate and leave the care of their children to him: (though the greatest oblation to a good mind, is anothers trust: which to disappoint, is more perfidiousnesse,) he will discharge his trust with a witnessesse. *Like that Taylor*: who like a Knave as he was, shrunk a Freeze Coat to three dozen of Buttons. For he hath a Conscience like a Barn Door, and can digest gold, and silver, as the Ostridge doth Iron. Yea so is the gorge of his Conscience: that he can swallow the greatest mites, and find no strain in the passage. Yea he can carry them as lightly, as Sampson did the Gates of the City; and his back never complaineth burthen. Nor can you expect he should be faithful to men: that are unfaithful to God.

If he be a great dealer, and growes not rich that way: he will it another way. he will study tricks to uphold the credit of his wife, and still the nearer he comes to poverty; the more shew he will make of sufficiency, untill he hath got twenty mens estates, perhaps ten thousand pounds into his hands; And then in knavery he breaks, and gets more. this one trick, then if he had thrived never so well in his calling, he will, if it be possible, so conceal his estate; that his Creditors be glad of two shillings, or ten groats in the pound.

### C H A P. 3.

**O**R if he likes not such a course, lest it should keep him from going higher: He will venture all he hath, and what more he can procure; to purchase some office: As well knowing this the sure way to wealth. And indeed how many by getting Office, upon Office. Or stepping from one degree of greatness, to another: have rollers themselves up like a snow ball; from base beggary, to infinite wealth. either with right worshipful, and right Honourable Titles; by scrusing themselves, into honours and offices. And Offices were conferred, upon the worst men: because the worst are forwardest.

sed the honour of governing ; but the Bramble, will catch hold of the sleeve for preferment, *Judg. 9.15.* They that be worthy must be sued to : as thinking it better to be worthy of honour, then to have honour : and resolving they will so be honourable, as they may still be honest. Whereas the unworthy, study more to be advanced, and grow rich ; then to be worthy of that advancement, or wealth ; by doing good in their places. Whence they are as industrious in climbing ; as *Briarius* : who even clambered to reach at the *Heavens* : and speed thereafter. *Haman* was alwayes aspiring, and lifting up his head : till it was lifted up fifty cubits higher, then he would have had it, *Ester 7.* And *Saul* you know in seeking *Asses*, found a *Kingdome* : But *Absalom* in seeking a *Kingdom*, found a *Gallows* : And indeed how many have we known, like the *Frog* in *Aesop* ? who thinking to swell till he was as big as an *Ox* ; burst before he came half way to it. Or if not so ; they have resembled *Caninus*, who was *Consul of Rome* but seven hours. Or the *stones* on the top of a *Pinnacles* which are the last erected, and the first that fall.

Secondly ; the worst men get the best places, and offices ; because they are better verst in the way that leads thereto : And have liberty to use such means ; (viz. *flattery, bribery and bloodshed* : the usual stayers of the covetous, and ambitious,) as the deserving dare not. Of the first, *Absalom* may serve for an example, *2 Sam. 15.5,6.* Of the second, that *Chief Captain, Acts 22.28.* Of the third, *Hazaell, 2 King. 8.15.*

Offices should be given freely, to the most fit and deserving ; (As the *Sea* is committed to him, that is most expert, and skilful in *Navigation*,) that is, to *men of courage, fearing God, dealing truly, and hating Covetousness, Exod. 18.21.* who will neither grow great by *buying offices* ; nor rich by *selling them* : Neither grow rich by others bribes, nor honourable by their own. Nor can an honest man, buy such bargains : For how can a sell cheap, that buyes dear ? Only a *Simon Magus* ; who makes preferment his god, and *Mammon* his *Mediator*, can afford to buy an *Apostleship* : that he may sell the *Holy Ghost*, and so get money by him. And offices have usually been sold, to such as would give most for them : hereby all gainfull places throughout the *Land* ; were sold to such, as were prey of the people. And from hence springs all our miseries : For whereas that *Common Wealth* is most happy, and best governed ; in which wicked men may bear no sway, nor have any authority ; as *Pittacus* observes. So on the contrary, that *Common wealth* is most unhappy ; and worst governed ; in which wicked men do bear all the sway, and have the chief authority.

I might heap up instances from the *Word, Histories, and Experience of Ages* of such, as have attained great places ; by means of cruelty, and ambition. And therein make manifest, that none are so *Marble hearted, and savage minded* as the *Covetous, and Ambitious*. As not caring on whom they tread, so they may rise. Yea woe to them that lye in the way of their rising : Though they be brothers ; yea Fathers (as in the case of *Absalom*.)

(om,) they shall bleed ; and the nearer they are, the more sure is their ruine.

## C H A P. 4.

**A**S for the discharge of his place, or office being obtained ; it is to be first he resembles *Boniface* the ninth ; of whom nothing could be demanded, were it never so unjust, or absurd ; but he would grant no money. But in case no money comes ; He will imitate *Caligula* : he would deny all mens requests, were they never so modest, just, and reasonable. For like *Felix*, when he had to do with *Paul*, *Acts* 24, 26, 28. He looks that money should be given him by each Party. As who would not give him bribes ? rather then venture the losse of all : as the *Thief* his purse to the *Theef* rather then venture his life, or limbs.

Or if either *Plaintiffs*, or *Defendants* cause be too light, in the Balance of equity : It is but throwing in a Bribe heavy enough ; and that Scale will weigh down the other, for as a ballance stoopeth to that side, whence it receiveth most weight : so he favours that party most, that giveth most. And what *Court* was there almost, in the Land ? where *Justice* was bought and sold. Might not the worst cause ? Or the foulest crime favour ? if the parties would be at the cost to purchase it. As it was with *Claudius*, who defiling the fair *Matron Obelina*, as he found her lying in the *Temple of Minerva* : being condemned for sacrilege, and punishment by bribes.

Nor is he any whit ashamed, or afraid to take bribes : For as *Paul* hath brought that into credit, which otherwise would be set in the shade, and stigmatized : so in case any dare question him ; he can answer the *Supream Magistrate* in the words of that chief Captain, *Acts* 22, 28. with a sum obtained I this Office, as thou very well knowest ; which is enough, the one but sells that by retail, which the other sold him in grosse : So making the case his own, conscience tells him, that he who hath his place dear ; cannot sell cheap. Or afford the *Clyent* a reasonable worth of *Justice*. Unlesse he means to live by the losse ; and he that buys, hath no such meaning.

## C H A P. 5.

**A**ND to speak rightly, who but the *Supream Magistrate* hath been the cause of all ? in selling Offices to such, as would give most, filling all gainful places in the Land with such, as sought not the people's good ; but the people's goods, *Ezek.22.27*. The *Common wealth* (as well observes) like a *Fish*, commonly first putrifies, and rots at the head, for as the *Governour of the people* is, so are his Officers ; and what manner the *Ruler of the City* is ; such are they that dwell therein, *Each* *Subject* follows the example of their *Princes*, as certain flowers turn according to the *Sun*. And as all subordinate greatness flowes from the head, so do commonly also their dispositions. *Augustus* a learned *Prince*, filled *Rome* with *Schollers*. *Tiberius* filled it with *dissemblers*. *Constantine* with *Christians*. *Julian* with *Atheists*. A sick head, makes a distempered

ed body. Of a Prince that bearkeneth to lies, all his servants are wicked  
Prov.29.12. And for the most part, they that should lead the way to all  
virtuous actions: are the Ringleaders of all mischief, and dissolute cour-  
ses. Indeed the Kings of the Earth, should be nurse Fathers to the  
Church: but both the Word, and experience of most ages shew; that  
they band themselves, and the Princes assemble together against the Lord, and  
against his Christ, Psal.2.2. God is so far, from making every one good  
whom he makes great: that Not many Noble are called, as Paul speakes,  
1 Cor.1.26,27. and the Scripture hath left it upon Record; that of twenty  
Kings of Judah, six onely were godly: and of eighteen Kings of Israel, all  
but two were wicked. and yet this nation was Gods peculiar, and chosen  
people out of all the world.

O that they who sit at the Helm! would discharge their parts: and  
then things would soon be mended. The way to purge the streams, is to  
begin at the Fountain. Let them that govern in chief fear God, and be  
free from Covetousnesse. A King by judgment maintaineth the Country: but  
a man receiving gifts, destroyeth it. Prov.29.4. Nor would it be any dispa-  
ragement to their greatness; but a great Honour; to follow the examples  
of Samuel. 1 Sam.12.3,4. And Moses. Numb.16.15. And indeed it is too  
base and sordid for honour to be covetous. But return we to the Miserly  
Muckworm; for I may seem to have left him, and be gone quite out of  
my way.

CHAP. 6.

These base, and servile spirits; that love money better then them-  
selves: will do anything to please Princes. They will sooner fol-  
low the command of their Lord, or Prince: then the precept of their God.  
Let Saul but command Doeg, to murther the Priests: he will run upon them,  
and quickly dispatch them. 1 Sam.22.18. Let Jebu but command the  
Riders, Elders, and great men of Samaria, to flay seventy of their Masters sons  
off goes their heads, so soon as they receive the Letter, 2 Kings 10.6.7. If  
Nimrodnezzar charge the Princes, and Officers, to adore his new erected  
Idol; when the mafick gives warning: they instantly fall down upon  
their knees. Dan.3.1. to 8. Jobn shall not want a Deaths-man: if Herod  
but scid for his head: so not long since, if the King would have wicked-  
nesse established for a Law: his Judges, and Officers, (some of them) were as  
ready to do it, as he to have them. Cowards, and Covetous men; are slaves  
to those above them, Sicophants to those equal with them, Tyrants to  
those under them. When the Hart is made Judge, between the Wolf  
and the Lambs; as in the Fable: it must needs go on the Wolves side.  
Cunbyfes falling in love with his Sister, asked the Judges; whether it were  
lawful for him to marry her? They answered, they had no such law: but  
they had another, that the King might do whatsoever liked him; where-  
upon he married her. Our times have been blest with many such Judges,  
and other Officers.

Nor would these, be swayed by his Majestys onely: For when in justice  
he sent his Son to be a malefactor: might not the Protection of some

great Lord, be procured to deliver him ? so that the *Law* might put up a dagger : For by this means a lewd person needed not fear to offend ; he had a great man to his friend ; or had not a great man to his enemy. The *Robber* rifles a *passenger*, is apprehended and indicted : the booty he gave to some mighty one, to procure his pardon and escapes. Thus the poor traveller is robbed doubly ; both of his money, and all relief of the Law, and the protector of the lewd person is become the greater thief. A poor sheep-stealer is hanged, for stealing of victuals ; compelled peradventure by necessity of that intollerable cold, hunger, and thirst, to save himself from starving. But a great man in office, may securely rob whole Provinces, undo thousands, pill and poll, oppresse, flie, grind, tyrannise, enrich himself by spoyles of the Commons ; be uncontroleable in all his actions, and after all be recompensed with turgent Titles, honoured in his good service, and no man dare find fault with him, or murmur at his matter, much like the justice of *Domitius*, who alwayes punished the poor and those that were of no power : but the rich and mighty he pardons. These are theives, not for taking purses by the high way, but bribes in their chambers, *Hosea* 4.18. Their language is give ; and the theives but deliver : now what is the difference, betwixt give, and deliver ? often (give) walks in *Chains of gold*, while deliver lyes in *chains of brass*. These are theives in folio ; *Cathedral*, and *Metropolitan* theives : *louing gifts*, and taking bribes to undo the widow, and fatherlesse, yea many whole families, and their posterity. This made *Socrates* laugh to see, a *Father* severely to punish others ; and do worse himself : to see little theives riding in *Carts* to the *Gallowes* ; and great theives in *Coaches* to *damn* them. *Minuta puniuntur, magna in triumphis feruntur.*

#### CHAP. 7.

Et these things be considered, and then tell me, whether we may not complain of our times, as the Prophets of former times, and in their hands is wickednesse, and their right hand is full of bribes. *Psal. 10.* They are turned aside after lucre, and take rewards to pervert judgment. *Sam. 8.3.* They passe over judgment, and the love of God, *Luke 11. 42.* Prince asketh, and the Judge judgeth for a reward : therefore the great speaketh out the corruption of his soul, so they wrap it up. *Micha 3.11.* *3. Zeph. 1.12.* Thy Princes are rebellious, and companions of theives : one loveth gifts, and followeth after rewards. They judge not the fatherless, neither doth the widowes cause come before them. *Esay 1.23.* Her Princes be most of her, are like Wolves, ravening the prey, to spied blood, and to dead soules for their own covetous lucre. *Ezek. 22.27.* The best of them is as a serpent, and the most righteous of them is sharper, then a thorny hedge. *Micha 3.1.* They were so frozen in their dregs, *Zeph. 1.12.* that if one were farrer in Parliament, at Council Table, in Star-Chamber, High Commission Court, any office in the Kingdom ; or ordinary Court of Judicature ; that in the worst and most desperate times ; durst keep a good conscience, nor do as the rest, that would not upon all occasions speak good of evill, evil of good, prostitute their tongues, and pens, and wits, and wills.

consciences, and soules, all that they had to serve the times, and times of Princes: That would honour greatness, but imitate goodness onely: like the Lord Cook, Sir Randal Crue, Sir John Elliot, and many others: he was wondered at as an *Owl* among the rest of the birds. as it fared with those three worthies, *Shadrach, Meshach, and Abednego*, when they refused to do, as the rest of the Princes, Governours, Captains, Judges, Treasurers, Counsellors, Sheriffs, and all the Rulers of the Provinces under Nebuchadnezzar. Dan. 3. Or as it fared with *Daniel* single; when of all the hundred and twenty Princes, he refused to obey the King in his wicked command: Dan. 6. Or as it did with *Micha*, amongst those four hundred false Prophets: when he would not speak against his conscience, and flatter the King to his destruction, as the rest did. 1 King. 22. A. D. 1585

But might not our Senators before spoken of, have said to their *Sovereign*; as *Socrates* said once to his *unjust Judges*? Surely we deserve recompence, instead of rage. Yea and I think, we may make application to some Officers, and Judges, of later times; of what *Comines* speaks of the Battel of Montereuy: viz. that some lost their places, and offices for running away; which were bestowed upon others, that fled ten Leagues further. for as they say, Never so much bribery in all sorts of Officers, as now: which is a horrible shame, in such reforming times.

### CHAP. 8.

**N**or did their wickednesse, confine it self within their own bosomes: but by their examples, all the people of the Land (except some few despised ones) were infected: for doth not experience shew? that the *faithful* are failed, from among the children of men. Psal. 12. 1. that none calleth for justice, none contendeth for truth; they conceive mischief, and bring forth iniquity. Isa. 59. 4. That all seek their own, and not that which is Jesus Christ's. Phil. 2. 21. That all are gone out of the way, they are all corrupt, and have done abominable wickednesse; there is not one that doth good. Psal. 14. 1, 2, 3. & 53. 1. So that if ever that Counsel of *Jeremy*, and *Micha*, Let everyone take heed of his neighbour, and trust ye not in any brother: for every brother will use deceit, and every friend will deal deceitfully. ver. the 9. 4. Trust ye not in a friend, neither put ye confidence in a Counsellor; keep the doores of thy mouth, from her that lyeth in thy bosome. *Micha* (3.) were duly to be observed; it is in our dayes. For is not the City, and Country become as a common prison of cheates? swerving as much from Justice, honesty, and Religion; as a picture does from a man? though some are worse then others.

And what care men, so they get money, and great places? though they lose their soules. As these bribe-takers, multiply unjust gain, and grow rich above measure: even their houses are full, and they are thereby become great, and waxen rich; they are grown fat and shining; they do overrule the deeds of the wicked, they execute no judgment, no not the judgment of the poor and fatherlesse: yet they prosper, Jer. 5. 27, 28. But what follows in the next verse? Shall I not visite for these things, saith the Lord? Or shall not my hand be avenged on such a nation as this? ver. 29. Yes: the

day of their visitation cometh, now shall be their perplexity, saith God. *M* 3.4. *I will ease me of mine adversaries, and avenge me of mine enemies.* *A* 2.4. And I think God hath been as good as his word. Our very have seen it, or our ears heard of it; both in *England, Scotland, and Ireland.* True, wilful and wicked men will not see, what they do, cannot choose but see: How when God hath any exploit to perform, and intends success: he raiseth up the hearts of some chosen instruments, with heroicall motions, and resolutions of courage, with contempt of all danger for achievement. When all hearts are cold, and dead, is a sign of intended destruction. But to leave such, untill time and perience hath taught them more.

## C H A P. 9.

**N**ow what is the reason of all? but *Coverousnesse.* I must do my *Sovereign,* Or such great men will have me, or I shall lose my *Kingdom,* which I bought so dear: and so undo my self, and all mine. But *King of kings* will one day, condemn you both: him for commanding thee for yeelding: And recompence your obedience with *Fire, and br* *stone.* And not seldom have such, their deserved recompence; soon then they expect it. *Ferdinando the fourth,* adjudged two Knights death; more through malice, then out of justice: but one of them *survived,* *O unjust King!* we cite thee to appear within thirty dayes, before the *Tribunal seat of Jesus Christ;* to receive recompence for thine in  
justice: upon the last of which dayes, he dyed, as *Paulus Diaconus* saies. *Demetrius* having received many requests, and supplications of subjects; threw them all into the water, as he went over the *Bosphorus;* whereupon, his subjects conceived such an hatred against him; that *Army* forsook him, and yeelded to *Pyrrhus*: who drave him out of *Kingdom* as *Diodorus* sets it down. I confess it is a miserable thing fall into such times: in which men must both speak what they think, and do what they approve not. As *Tacitus* that great Statesman *sp* *Nebras wise Plato* could say, that *Common wealth* is like to go to war, where *Magistrates rule the Lawes, and not the Lawes rule Magistrates.* To which accords that of the *Oracle:* The *Sibarites* desirous to know *to Apollo,* how long their prosperity should last? were answered; that soon as they began to prefer men, before God; their state should be destroyed. And to speak the truth in plain English: (as now we may blessed be God.) He is not a King, but a *Tyrant:* whose will sways, not the *Law,* as wise States men have been bold to affirm. But will this? An honest man will do nothing to please any, whereby he displease God. He will answer the King, you bound me by oath at *Self entrance;* that I should in all cases give judgment, according to *Augsburg* being requested by his *Father,* to give a sentence against me: graciously denied him, saying: You have taught me, O *Father,* from my youth, to obey the *Lawes:* and therefore I will now obey therin, in judging nothing against the *Lawes.* And *Benevolus,* *Justinian the Arian Empresse* proffered him great recompents, to

instrumental in a service ; which could not be done with a good conscience ; answered : What do you promising me an higher degree of preferment, for a reward of impiety ; yea even take this from me, which already I have ; so I may keep a good conscience ; And forthwith gave her his Girdle, the *Ensign of his Honour*. And of such a spirit, was Sir Thomas More, who made great suit to the King, to be discharged his Lord Chamberlainship ; that so he might not against his conscience ; speak, nor act, anything, about the Kings marriage with Queen Anne.

A Judge truly fearing God, is in Justice and piety, as immovable as a Rock : Like *Fabricius*, of whom *Pyrbus* (though his enemy) gave this praise, that a man might as soon turn the *Sun* out of his course ; as him from truth and honesty, as *Plutarch*, and *Eutropius* report. Or like *Aristides*, who feared not the King, nor would favour his own Father ; and for his impartial dealing in all matters : was surnamed the Just. Or *Eparnemont*, whom all the riches of the world, could not withdraw from the least duty to his Country, as *Aelian* reports. Or the *Midwives*, who (though weak Women) would not do as the King of Egypt commanded them : but preserved alive the men children, *Exod. 1. 17, 20, 21*. Or the wise men, *Matth. 1. 10-13*, who turned their backs upon Herod ; when in his command he intended mischief. Or the *Martyrs*, who would burn, rather than renounce Virtue, and piety is such a thing : that neither power can force her, nor wealth win her, nor any thing in the whole World corrupt her. One that fears God, and hath a good conscience ; is like Fire, that cannot be forced downwards. When *Pyrhus* tempted *Fabricius*, with money and promises of honour : And seeing that would not do, threatened him with Elephants, and strange things, he answered : I fear not thy force, and I am too wise for thy fraud. The *Prince of Conde* being taken prisoner, by *Charles the ninth of France* ; and put to his choyce, whether he would go to *Masse*, or be put to death, or suffer perpetual imprisonment ; answered : the former I will never do by Gods grace ; as for the two latter, let the King do with me what he pleaseth ; For God I assure my self will turn all to the best. When *Modestus* the *Emperours Lieutenant*, threatened to kill *Basil*, he answered : if that be all I fear not, yea your Master cannot more pleasure me, then in sending me unto my heavenly Father ; to whom I now live, and to whom I desire to hasten. And another time being threatened with bonds, banishment, Confiscation, cruel torture, death, &c. he bad him fright babies with such bugbeares ; his life might be taken away, but not his comfort ; his head, but not his crown. Yea quoth he, had I a thousand lives, I would lay them all down for my Saviours sake ; who hath done abundantly more for me. And when they offered him money and preferments, to tempt him, he answered : can ye give me money that can last for ever, and glory that shall eternally flourish. John *Ardis* protest to *Bonner*, when he told him of burning ; and how ill he could indure it : that if he had as many lives, as he had hairs on his head ; he would lose them all in the fire, before he would lose his Christ. *John* *Wynne* a *brave* *Woman*, that being upon the wrack, bad her par-

cutours do their worst, she was resolved rather to dye, then lye. They never fear to be killed, who by killing are sure to be crowned. He that reads, will take occasion to censure me; (perhaps count me a Foe for putting so many plums in the pot of one kind: But thou mayest rather think thy self worthy of censure, for I do it onely to shew thee fully: for ask thee which example thou wouldest have left out? thou knowest not. Yea thou wouldest rather have more put in, that thou never hearest. If so, learn to be more wise, or at least more charitable: rather confess, that *Sloth sirs and censures, what the industrious teach: For love to dispraise the Grapes, they cannot reach.*

I desire to imitate those Authors that I like best, and find most efficacious: And (since nothing will please all) I would please them all of my own dyer: And those I guesse to be the most, and to have greatest need of such discourses, as *inform the judgment*; and are best to work upon the affections, and save the soul. And to confess which some will say is an errour, I would rather (if God so please) be instrument to convert one soul, then to build up many: and I wish none of the Ministry, were of my mind. But go we on:

#### CHAP. 10.

**S**uch as fear God, if higher powers injoya them things against him who is highest of all: they will rather obey God then man. *Act 5.4.* Yea in this they are like God himself: who accepteth not the persons of Princes, and regardeth not the Rich; more then the poor. *Job 34.19.*

And were Princes so wise as they should be: they would blesse God when they had such impartial Judges. Henry the fourth of England, when Prince his eldest son; was by the Lord Chief Justice for some great misdemeanour, committed to prison: he thanked God that he had a Son so obedient, and a Judge of such impartial, and undaunted courage. And when a Judge once found to be so impartial: no man will dare, once to sollicite him in any dishonest, or unjust cause. As Cicero writes of Cato Censorius, in eternal praise. But for want of such Princes, and Judges: Judgment turned backward, and justice standeth afar off; For Truth is fallen in the streets, and equity cannot enter. As God complaines. *Isay 59.14.* Swinge Lyon, and an hungry Bear: so is a wicked Ruler, over the poor people. wise King Solomon makes the resemblance. *Prov. 28.15,16.* And the prophet Miche, chapt.3. They eat also the flesh of my people, and flea off the bones from their bones, verf.3. But

Thirdly: as these covetous Judges, and Officers will do any wickedness, for Great ones out of fear: so they will do the same for friends, allies out of love, and to save their own purses: Or against Enemies out of malice. He that puts on a publick Gown, should put off a private: like Cleon the Lacedemonian; who when he undertook publick affairs, callled all his friends together, and told them: that he now discharged himself of all friendship; in that it too often caused men to swarve from justice and equity. But how common is it with these corrupt Magistrates to make a bad cause good, or a good bad; either to revenge a wrong,

do a pleasure. To speak, or act partially ; according to the interest he hath in the Cause, or the patient. But what saith Solomon ? It is not good, to have respect to any person in Judgment : for that man will transgresse for a piece of bread. *Prov. 24.23. & 28.21.* He that God hath deputed as a messenger, between party and party : should say to Fathers, Brethren, and Children ; whether Natural, or Political ; I know ye not. That is, neither Neighbouresse, nor Highnesse, shall make me play the Huckster, with God, the Law, or my Conscience. Neighbourhood is my friend, Alliance is my friend, bounty is my friend ; But Justice is my friend, a good Conscience is my friend, and God is my friend above all. Wherefore without respecting the person, Or expecting the gifts of any : I will do what these friends would have me. Like *Papinius*, who being commanded by the Emperor *Caracalla* ; whose Steward and familiar he was ; to defend him in an unjust cause, would not do it. Or like *Pbocion*, who refused to helpe his son in law *Carillus* in judgment, being accused for bribery : saying, he had made him his friend and Ally ; in all just, and reasonable matters, and in them onely. Or *Sir Thomas Moor*, who upon the like occasion told his son in Law : that were he to decide a cause, between his Father whom he loved dearly ; and the Devil whom he hated extreamly : he would deal impartially, and do the Devil right if his cause were good. And whom another of his sons in law, that had a cause depending before him in Chancery ; and presumed too much on his favour : when he would not be perswaded by him, to agree to any indifferent composition ; he made a flat decree against him. Or *Selucus*, who when his son was taken in Adultery ; to satisfie Justice, and in some sort the people who intreated for him : caused one of his sons eyes, and another of his own to be pulled out. The law requiring both, of the party's offending. Or *Antonius Veneris* Duke of *Venice* ; who suffered his son to dye in prison, because he had ravished a maid. Or *Mardus*, who sate in judgment upon his son *Cartaser* ; and would have put him to death : but that *Axaxerxes* seeing his Justice, pardoned his son. Or lastly *Noah* ; and *Abraham* : *Abraham* would sacrifice his son, rather then displease God : *Noah* did curse his own sonne, rather then he would displease God. Shewing that we should not spare our own bowels, when God would have them punished. But do as the Fathers, and Mothers of *Idolaters*, *Drunkards*, and *Blasphemers* did in the Law : who brought the first stone to put their sons to death. *Deut. 21. 18, 19, 20, 21.* And indeed he onely, whom neither *Clamor*, nor *Rumour*, nor *Terror* ; Neither furious passion, nor melting compassion, can divert from Justice ; is fit to be a Judge. He who resembles *Philip*, and *Alexander* his son : who when any came to complain, stopped one of their ears : which they reserved for the defendant. As *Plutarch* affirms. And such an one in good turnes, will not owe more then he must : in evil owe, and not pay. Yea he hates, and scorns to pay private wrongs ; with the advantage of his Office ; and if ever he be partial, it is to his Enemy. Observe well what God saith, *Exod. 23. 3. Levit. 19. 15.*

I might in the fourth place be as large, in shewing how these *Covetous* *Corrupt Judges*, and *Officers* will do any evil, or omit any good in charge of their places: to content (Or for fear of) the People: and thereby brevity. Though what I speak to, I love to prove fully. He which throwes his dagger at a Theef, must be sure to hit him: otherwise he disarms himself, and strengthens his Adversary. You may please to read *Mark* 6.26,27. & 11.18. & 15.15. *Math. 10.40.* & 23.45,46. *Luke* 20.19. & 22.1,2. *John* 19.13. to 17. *Act. 25.1*. where are notable examples of *Governours*; omitting good, and doing mischief to please, or for fear of the people. Which our own experience may serve to amplify.

C H A P. II.

Now besides these, there are many others; that without controb the Common wealth, gull the people, and are no whit ashamed of their *Covetousnesse*, and selling of men. As come to this *Covetous Wretch* if he be a Lawyer: He sits in his study like a *Fox* in his *Burrough*; glad to spye that hath feathers on his back: declare unto him your cause, and what he thinks of it; he will perswade you it will bear a strong hand, it never so weak. As he is like to have good counsel, that fees him. A simple swayne, went to a Lawyer, and told him Sir: And if I use your Gentleman ship, I would have proces for one, that hath call'd me a *Mechanick fellow*: So you shall quoth the Lawyer, for that will be a very good action. The Lawyer that careth not to deal unfaithfully, he some *Christall Glasse*, which flatteringly sheweth everyman a faire, and self favoured soever it be. These are Abettors that set men on; their cockpit is *Westminster Hall*, and while their Clyents peck out each other's eyes, they pull their feathers. *Absalom's* tongue is in their heads; and they stole away the peoples hearts, so these steal their estates. And no man is bad, but they will undertake it either for gain, or glory: as he gets fame, and the greatest practice; that can make a bad cause good, and good bad. Whence it is they bend their tongues, like Bowes for tyes. *Exodus* 23.3. *Isaiah* 32.7. that they may overthrow the right of the poor in law. As *Moses* hath it, *Exod. 23.6.* see more *Isa. 32.7.* For they will advise some wicked counsel or other: (if they be paid thereafter) to undo the adverse party, with lying words. And commonly, they are like *Celio* he could plead better against a man, then for him, as *Plutarch* speakes. Some of them fall not far short of *Carneades*; of whom wise *Cato* cometh; that while he disputed; scarce any man could discern which was which. So they turn judgment into wormwood, *Amos* 5.7. and forge *more Law*, as the *Psalmtist* speaks; *Psal. 94.20.* Have you not heard of a Lawyer, that pleaded a case very strongly on the one side; yet before the trial of it, being advanced to the *Bench*; he adjudged it on the other side? had he been like *Joseph the Counsellor*; whom the *Holy Ghost* filled with man, and a just, *Luke* 23.30. he would neither refuse to plead for

cause, (as they will do, when great ones are concerned in it) nor prefer one that is unjust : Because he that justifies the guilty, or refuseth to vindicate the Innocent in this case ; transfers the guilt to himself.

Or if this wretch, finds it more for his profit ; he will see an end of the Clyents money, before the Client shall see an end of his cause. He will delay the Hearing ; untill he hath enriched himself, and beggered his Client : perswading him his Title is good, till his patrimony be consumed ; And he hath spent more in seeking, then the thing is worth, Or the other shall get by the recovery. One asking, how he should have a Suit last him seven years ? was answered, You may have a Suit in Chancery, that will last you twenty years : Another delivered in a Petition to King James : I was four years compassing the World with Sir Francis Drake, and there was an end of that : I was three years with my Lord of Essex in Ireland Wars, and there was an end of that : I have had a Suit in Chancery this seventeen years, but I fear I shall never have an end of that. Which conceit procured him a quick dispatch, but no thanks to the Lawyers.

He that goes to Law, bath a *Wolf* by the ears : if he prosecute his Cause, he is consumed ; if he surcease his Suit, he loseth all : what difference ? There are not a few procrastinating, or rather proterminating Attorneys, and Advocates ; that like him *Prov. 3. 28.* will say unto a Clyent every day, *come again to morrow* : and yet procure his strife from *Term to Term* ; when this Term he might procure his peace. Because he hath an action to his Clyents purse, as his adversary hath to his Land, that can spin one Suit, throughout three generations ; and lengthen the thread of a mans cause ; till he shall want wif. Or if he weave the Web today, he can by craft like *Penelope* unweave it as much to morrow. Dealing with his Clyent, as some *Chirurgions* do with their patients : who will keep the wound raw, and open ; that they may draw out of it the more money. So that often the recovery of a mans right by *Law*, is no dear ; as if he had bought it by purchase.

#### C H A P. 12.

O The unsufferable knavery, and wickednesse of such *Lawyers* ; were I able to tell it you, (For to me *Law latine* (a kind of Canting) is more irksome ; then either *Irish*, or *Welch*,) They will sell both their speech and Silence, their Clients Causes, their own consciences and soules. While the golden stream runneth, the Mill grindeth : when that spring is dry, they advise them to put it to *Compromise*, and let their neighbours end it. The foole might have done so before, saved so much money, and shewed themselves *Christians*. *I Cor. 6. 5. to 9.* Fer a *Christian* indeed, is like him that said to a *Lawyer*, offering to right his wrongs, and revenge him of his adversary by *Law* : I am resolved rather to bear with patience, an hail shower of injuries ; then seek shelter at such a *hucke*, where the Brambles shall pluck off my fleecce ; and do me more ill by *scratching*, and *tearing* ; then the storm would have done by *halling*.

Willing. I care not for that Playick, where the remedy is worse than the disease.

And yet abundance of men (as if they were bereaved of their wits,) are more eager to cast away their money, than *Lawyers* are to be : being like so many *Fishes*, that will contend for a *Crum* ; which is into the water. Nor will they ever give over, untill an empty purse putteth the fray. Yea they will spend their goods, lives, fortunes, friends, unto one another to enrich an *Harpie Advocate* : that preyeth upon both. Or some *Corrupt Judge* ; that is like the *Kite* in *Æsop* : when the *Mane*, and *Frog* fought, carried them both away. Which one *Lawyer* build an *Hospital* for *Fooles*, and *Mad-men*, saying : of *I* eat my means, and to such will I give it. And generally, *Lawyers* the greatest Estates (if not the devil and all) of any men in the world. They are like the *Butlers* box, which is sure to get, though all the *Thieves* lose. And it were good these earthen boxes were broken : the goods got by bribery, wresting the Law, and delaying of suits ; might be brought within a *Premunire*, and they made to disgorge themselves. As *Fox*, which goeth lank into the *Hen-roost* at a little hole : when he is well fed, is forced to disgorge himself before he can come forth again. And that they were hanged up, as *Galeazzo Duke of Millain*, caused a *Lawyer* to be hanged, for delaying a Suit against a manifest and clear debt. Consider, that the whole Number of such *Lawyers* might be pitcht over the world, and turned out of Courts, without hope of ever returning. And were for the *Nation* : for were this course taken, and all controversies spued out, as the surfeit of Courts ; it would fare with us, as with *Constantinople* when *Basil* was *Emperour* ; who coming to the *Senate*, found neither plaintiff to accuse, nor defendant to answer for the suits depending. Or as it did in our *Chancery*, when *Sir Thomas Moore* was there as *Judge* : who made such quick dispatch in hearing causes over two years and an half ; having one day heard and dispatcht the cause ; calling for the next : answer was made, that there was no cause to be heard. As is there upon record, still to be seen. It were for *England*, if it had more *Sir Thomas Moores* : whom all the riches in the world could not draw, to do the least pecece of injustice. As is record of *Epinomidas*. And yet what should hinder ? for now great men be honest if they will ; without hazarding their heads, to the will of a *King* or *Tyrant*.

At *Fox* in *Africk*, they have neither *Lawyers*, nor *Advocates* : but there be any controversies among them : both parties Plaintiff, and defendant with their witnesses come to their *Alfakins*, or *Chief Judge* ; and once without any further appeal or delays ; the cause is heard and determined. But what multitudes ? what millions of *Lawyers*, *Attorneys*, *Advocates*, *Doctors*, *Pariators*, *Petty-foggers*, have we, when there are six thousand *Courts*, in the *Court of Common Pleas* ; as some *Writers* affirm. And we are we from being blest, with such quick dispatch in our Suits, or *Actions* ? to cheap a rate. Certainly this would be lookt into.

Let so you have a transcript of the *Second Cormant*, done  
off for a taste, or pattern. The other Nineteen, when it shall please  
the summer. Only, to this small cantic or scantling of his Discovery,  
be the like Judgment, tending to his Recovery: in

## The Copy of a Letter, writ to a Factor in foreign parts: who ill discharged the trust, and confidence of his deserving Master.

Kind Sir,

W<sup>E</sup>re there no other ground of my writing, this were enough  
I have a publick spirit, and love to do good offices; though  
should purchase ill will for my pains. But the lively resemblance of  
myself, which I once saw in you, your making choyce (as I supposed) of  
those true riches, that being once had, can never be lost. And your offer-  
ing to my view those lines of a rare Author (which did not a little pleasure  
me) propound themselves to me, as a great ingagement. Besides my  
hopes, and hopes of you formerly were not greater, then is now my fear,  
and possible it is, I may prove another *Phison* unto you, who when a  
friend of his would have cast himself away, suffered him not, saying; I was  
not worthy to be thy friend to this purpose: So you have my Apology; or if you  
will further ask why I take this pains? turn to *Levit. 19. 17.* *Heb. 3. 13.*  
and you have there both my answer and warrant.

You cannot think much, that Mr. N. should acquaint me (of all others)  
with what Monies you have long ought him; and how little conscience  
you make of paying thereof.

But that you should so use so good a Master; to whom also you were  
once bound by Oath (if you remember) moves wonder in me to afforbid  
thee to write.

To do *harm* others, as you would have others do unto you, is a point agreed  
upon by all, even infidels that expect not another life; nor once dream  
they have immortal soules. And I need not ask any more then that  
you would ask your own conscience, whether you would be so dealt with-  
ly. But here what I shall speak to you from the mouth of God.

I find the case is common with *Atheists*, who believe not that there  
is God, a Heaven, a Hell, a day of judgment: nor that every man shall be re-  
warded according to his deeds, be they good or evil. But that you should make  
your self to be such an one, makes me to cry out, O the depth!

Good sir berthink your self, for there is not a more infallible Character  
of a wicked man, in all the Book of God. The wicked borroweth, but payeth  
not again, *Psal. 37. 21.* As for a good man, he breaketh not his promise, though he be  
trifled by the performance, *Psal. 15. 4.* You cannot be ignorant, that with  
what measure ye mete to others here, God will measure it to you again hereaf-

267, Matth. 7. 2. That the Law of God, under the penalty of his curse, reth to restore whatsoever hath been committed to you in trust, Levit. 6. 1. Numb. 5. 6, 7, 8. Nor that there is a flying Roll, a winged curse for him that gets riches by robbery, and oppression: that shall not only pursue him, but enter into his house, and consume it with the timber thereof, and the stones thereof, Zach. 5. 3. 4. of which I might heap up instances. As O the multitudine of examples of those, that have miserably perished for their falsehood, perfidiousnesse, in betraying the trust that they have undertaken. this you may boldly build upon; There is no fruit, but shame and disgrace to be gathered from the forbidden Tree, whatsoever Satan may seem to promise.

Nor is it always the lot of those, that care not how they get wealth to become rich, Eccl. 9. 11. For get men never so much, without blessing, even all their getting of great wages, is but putting money into a chest with holes, as the Prophet Haggai speaks, Hag. 1. 6. much more, be that getteth riches, and not by right, Jer. 17. 11. Except the Lord build the house, labour in vain that build it. It is in vain to rise early, and lye down late, eat the bread of carefulnesse, Psal. 127. 1, 2. 'Tis onely the blessing of the Lord that maketh rich, Prov. 10. 22. Yea, have not you found it so? I dare not reckon from that very hour, wherein you first resolved to cozen, (if you so resolved) and you will find, that you never since prospered.

Or in case he that resolves to be evill, making no conscience how he comes by his riches, so he have them; have his hearts desire: his riches prove but the aggravations of his sin, and additions to judgment. God doth not onely withdraw his blessing from, but even send his curse with the riches he bestowes: so that it becomes their bane. He giveth them in wrath, and for their hurt: as he did a King, and Quailes to their enemies; for which see Hos. 13. 11. Mal. 2. 2. Psal. 69. 22. Eccl. 5. 12. 13, 14, 15. I pray turn to the places, for I cannot stand to amplify it.

Nor shall he alone fare the worse; for God hath threatened to bring plagues upon the Children, and childrens children of such an one; unto the fourth generation, Exod. 25. and more particularly, that they shall be bonds, and beg their bread; so that none shall extend mercy, or favour unto them, Psal. 109. 7. to 17. God will make those Children beggars, whose sakes the Father hath made many beggars.

Nor is this all, in any degree: For there is no end of plagues to the man, Prov. 24. 20. Without paying, or restoring (so far as a man is concerned) there is no being saved: for as humility is the repentance of pride, fineness of surfeit, almes of covetousnesse, love of malice: so onely confession, is the repentance of injustice. And he that dyes before selfe, dyes in his sin; and he that dyes in his sin, cannot be saved. indeed repentance, without restitution; is as if a Theef should away your purse, ask you pardon, say hee's sorry for it; but his bill: in which case you would say, he did but mock you.

Now what shall it profit a man, to gain the whole world, if he gain

with it; and lose both Heaven, and his own soul, Matth. 16. 26. What is to flourish for a time, and perish for ever?

A man would think, that *Acban* paid dear enough for his goodly *Paphian garment*, the two hundred shekels of silver, and his wedge of gold which he coveted, and took away: when He, his Sons, and Daughters, his Oxen, and Asses; his Sheep, and Tent; and all that he had, were stoned with stones, and burnt with fire: if that was all he suffered, Josh. 7. 18. to 26. But to be cast into Hell, to lye for ever in a bed of quenchless flames, is a far greater punishment. For the soul of all sufferings, is the sufferings of the soul; and in reason, if *Dives* be tormented in endless flames, for not giving his own goods to them that needed, Luk. 16. 21, 23. Mat. 25. 41, to 43. What shall become of him, that takes away other mens? If that servant in the *Gospel*, was bound to an everlasting prison, that onely challenged his own debt; for that he had no pity on his fellow, as his Master had pity on him: whether shall they be cast, that unjustly vex their Neighbours, quarrel for that which is none of theirs, and lay title to another mans property? If he shall have judgment without mercy, that shewes not mercy, Jam. 2. 13. What shall become of subtraction, and Rapine, Psal. 109. 11. Oh the madnesse of men! that cannot be hired to hold their finger for one minute, in the weak flame of a farthing *Candle*; knowing it so intolerable: and yet for this, will plunge themselves body and soul, into those endless and everlasting flames of hell fire.

If a King threatens a *Malefactor* to the *Dungeon*, to the *Rack*, to the *wheel*, his bones tremble, a terrible palsie runs through all his joynts: But God threaten the unsufferable tortures of burning *Topbeth*; we stand unmoved, undaunted. But be not deceived, God is not mocked, Gal. 6. 7. And it is a fearful thing to fall into the hands of the living God; who is a consuming fire, Heb. 12. 29.

True, He that maketh gain, blesseth himself, as the *Psalmit* speaks, Psal. 9. 3. Yea, if he can, (I mean the cunning *Machevillian*, whom the Devil and covetousnesse hath blinded) any way advantage himself, by anothers pain; and do it politickly: how will he hug himself, and applaud his own wisdome! Hab. 1. 13. to the end. But by his leave, he mistakes the greatest folly, for the greatest wisdome: For while he cozens other men of their Estates; *Sin* and *Satan* cozens him of his soul, see Job 20. 15. Tim. 6. 8, 10. And woful gain it is, that comes with the soules losse. And how can we think those men to have reasonable soules, that esteem money above themselves! That prefer a little base pelf; before God, and their own salvation.

Nor are there any such fooles, as these crafty knaves: For as *Austine* says; If the *Holy Ghost* term that rich churl in the *Gospel* a fool, that only lay up his own Goods, Luk. 12. 18, 20. Find out a name for him that takes away other mens?

These things considered, (viz.) the curse of God here, both upon the man, and his posterity: and the eternal wrath of God hereafter; toge-

ther with the folly and madnesse of preferring Earth, yea Hell, to Heauen, time to eternity, the body before the soul; yea, the outward estate, be it either soul or body) exempt your self out of the number of those foolish little *Zachens* did: what you owe, pay it; if you have wronged man of ought, restore it; though you part with a great part of your Estate. Yes, admit you shall leave your self a begger, do it: for (as you see) it is a necessity of it: Yea, there is wisdom, and gain in it; for when done, *how to be saved is the best plot*: And better it is to cast your gotten Goods over-boord, then make shipwreck of Faith, and a good Conscience, read *Job 20.* from vers. 5. The *Merchant* will cast even *Bulloyn* into the *Sea*, to save himself. And he that is troubled with aching tooth, finds it the best way to pluck it quite out.

Here I might shew you, both from the Word, and a world of instances, that restoring and giving rather then sinning, is the way to grow rich mean in pecuniary riches, see *Prov. 11. 24.* & 28. 27. *Mark 10. 39, 30.* 6. 33. 2 *Cor. 9. 6, 9, 10, 11.* 2 *Chron. 25. 9.* & 27. 6. *Deut. 7. 13.* 10. 16. & 21. to 14. 2 *King. 6. 25.* to *Chap. 7. vers. 17.* *Psal. 34. 9, 10.* & 37. 26, 28, & 31. & 37. 3, 4, 5. *Luke 18. 29, 30.* *Mark 4. 24.* *Hag. 1. 2.* *Chapters, Mal. 3. 11, 12.*

But I fear least addition in this case, should bring forth substraction: Yea, if this weary you not, its well; for I may conjecture, that time, the deceitfulness of riches have wrought in you a change, since we first acquainted. Wherefore before I go any further, a question would be asked.

Doth Coverousnesse reign in you? Are you yet bewitcht with the love of money? Is your heart riveted to the Earth? Are you already given to this sin? Do you make Gold your God? and Commodity the flattery of your Conscience. For if so, all labour hitherto is lost; and that can more be said, will be to no purpose: Yea, it is to no more endmonish you, then to knock at a deaf mans door, or a dead mans grave, and that for sundry reasons.

First, Because, as there is no colours so contrary, as white and black, elements so disagreeing, as fire and water: so there is nothing so opposite to grace, and conversion, as coverousnesse. And as nothing so alienates a mans love from his virtuous Spouse, as his inordinate affection, to this strumpet; so nothing does so far separate, and diminish a mans love to God, and heavenly things: as our inordinate affection to the world, and earthly things. Yea, there is an absolute contrariety, and impossibility between the love of God, and the love of Money; *Ye cannot serve God and Riches, Luk. 16. 13.* All those that doted upon *Pewches, Farmers, and Oxen*; with one consent, made light of it, when they sat at the *Lords Supper, Luk. 14. 16.* to 21. The *Gadvens*, that so highly valued their *Hogs*: would not admit *Christ* within their borders, *Luk. 8. 37.* that was covetous and loved money, could not love his Master: therefore sold him. When *Demas* began to embrace this present world,

and forsook Paul, and his soul-savvng Sermons, 2 Tim. 4. 10.

If a mans affections be downward, his hope and inheritance cannot be above. And they that expect no life after this, will make as much of this life as they can.

Secondly, If a covetous man do repent, he must restore what he hath wrongfully gotten, which perhaps may amount to half, or it may be three quarters of his Estate at a clasp : which to him is as hard, and hath an injunction, as that of God to Abraham, Gen. 22. 2. *Sacrifice thy Son, thine only Son* for me. Or as that of our Saviours to the young man, Luk. 18. 22. *Sell all that thou hast, and distribute unto the poor :* And is there any hope of his yielding ? No, Covetousnesse is idolatry, Ephes. 5. 5. Col. 3. 5.

And Gold is the covetous mans God : and will he part with his God, a certainty for an uncertainty ? No. A godly man, is content to be poor in outward things, because his purchase is all inward : but nothing except the assurance of heavenly things, can make us willing to part with earthly things. Neither can he contemn this life, that knowes not the other : And so long as he keeps the weapon (evil gotten goods) in his wound, and resolves not to pluck it out by restoring : how is it possible he should ever be cured ? Whence it is that we shall sooner hear of an hundred Malefactors condemned at the Gallows ; then of one covetous Mizery in his bed. To other sins, Satan tempts a man often : but covetousnesse is a fire, and recovery upon the purchase. Then he is sure of him ; as when a Taylour hath lockt up his Pynes late in a Dungeon, he may go play.

Thirdly, Covetous men, are blind to all dangers ; deaf to all good instructions: they are besotted with the love of money, as Birds are with their mate. Yeathey resolve against their own conversion : The Scribes and Pharisees who were covetous : *Shut their eyes, stope their ears, and barre up their hearts against all our Savours did, or said.* Yea, they scoff at his preaching. And of all sorts of sinners, that Christ preached unto : he was never scorned nor mockt but by them ; when he preached against Covetousnesse, Luk. 16. 14. And well may rich worldlings, scoffe at Christis poor Ministers : when they think themselves as much wiser, as they are richer. And commonly, the cunning Polititian is wiser then his Pastor ; or indeed any of his sin dealing Neighbours ; by five hundred, if not by five thousand pounds. These things considered, no wonder that our Savour expressly affirmeth, that it is easier for a Camel to go through the eye of a needle, then for a rich man (that is a covetous rich man) to enter into the Kingdom of Heaven, Luk. 18. 22. and the Apostle, *That no covetous man can look for any inheritance in the Kingdom of Christ, and of God, Ephes. 5. 5. 1 Cor. 6. 9, 10.*

Secondly, Hence it is, that in all the Word of God, we read not of one that is covetous, but Hypocrites : as Laban, and Nabat, and Judas, and the rich But, and the Pharisees. For though Zacheus (before he met with Christ) knew nothing but to scrape : yet so soon as Christ had changed his heart, all his mind was set upon restoring, and giving, Luk. 19. 8. which also was done, like his curing of him that was sick of the dead Palsey, Matt. 9. 2.

107. And Christ did some miracles which none of his Apostles were to do, *Matth. 17. 16.*

And indeed, it is a sin so damnable, and inconsistent with grace : of all sins, the children of God have cleared themselves from Covetousnesse, when they would approve their integrity before God and Men. Thus did *Abraham*, *1 Sam. 12. 3.* and *Jeremiah*, *Chap. 15. 10.* and *Paul*, *Act. 20. 33.* *Job*, *Chap. 31. 24, 28.* and *Agar*, *Prov. 30. 8.* and *David*, *Psal. 4. 6, 7.* and *Solomon*, *1 King. 3. 5, 9.* and *Zacharias*, and in fine all that fear God, *1 Cor. 3. 30; 31. 32.* Their expressions are very remarkable : but I may not fit to repeat them.

We find many acts of deception in the *Saints* infirmity in those about Covetousnesse, that idolatrous sin we find not. Once *Noah* was drunk with wine, never drunk with the *World*. *Lot* was twice incestuous, never covetous. *Peter* denied his Master thrice ; it was not the love of the *World*, but rather the fear of the *World* that brought him to it : for he denied the *World*, before he denied his Master. Once *David* was overcome with the flesh, never with the *World*. Grace may stand with some transient acts of naughtiness, but never with covetousnesse : those works, avarice is an habite.

Covetousnesse is flat idolatry, which makes it out of measure sinful, and more hainous then any other sin, as appears, *Col. 3. 5. Ephes. 5. 5. Job 31. 18. Jer. 17. 5. 1 Tim. 6. 9, 10.* Fornication is a foul sin ; but nothing like this : that pollutes the body, but covetousnesse defileth the soul : and like of other sins. Yea, it is such a sordid, and damnable sin ; that it ought not once to be named among Christians, but with detestation, *Ephes. 5. 3.* No such covetous persons to be admitted into Christian society, *1 Cor. 5. 11.*

Thirdly, From hence it is ; that the whole *Bible*, all the *Sermons* we hear ; yea, the *checks* of their own *conscience*, and the *motions* of *Gods* *Spirit*, judgments, mercies, and what else can be named, prove altogether ineffectual. And that there is so small a part of the world, scarce one or hundred, that runs not a whoring after this Idol : and is not in too great a degree covetous. That from the least, even unto the greatest, every one given unto covetousnesse, and to deal falsely, *Jer. 6. 13. & 8. 10.* (For I may speak with fear and trembling) where shall we find a just *Gato*, *Rom. 13. 1.* Where can we meet with a sincere single hearted *Nathaniel*, in whose *there is no guile*, *Joh. 1. 47.* where with a *Job*, an upright and just man, *1. 1.* Where with a *Samuel*, that can be acquitted by himself in private, others in publick, by *God* in both, *1 Sam. 12. 3.* where with a *Paul*, that say, *I have covered no mans silver nor gold*, *Acts 20. 33. & 24. 16.* where one that does unto all others, as he would have others do unto him, as *Behaviour* requires, *Mat. 7. 12.* Where is a *Jonathan*, *1 Sam. 23. 16, 17.* or *Eliezer*, *Gen. 15. 2.* to be heard of, that is not troubled at, but can rejoice in their welfare ; by whom themselves are deprived of great honour, and Revenues. O that I could be acquainted with three such men.

And yet Justice is the mistress of all virtues ; and the truest trial

good man. For as the Touch-stone tryes Gold, so Gold tryes men: and there is little or no danger of that soul, which will not bite at a golden hook. Ministers wonder that their Sermons take no better; That among so many Arrowes, none should hit the mark: but God tells us the reason, *Exh. 33. They sit before thee, and hear thy words: but their heart goes after their covetousnesse, vers. 31.* O this golden Devil, this Diana hath a world of worshippers: For how to gain, is every mans dream from sun to sun, so long as they have one foot out of the grave. Yes, it destroyes more soules, then all other sins put together, as the Apostle intimates, *2 Tim. 6. 10.* But were men so wise, as they think themselves: Yea, did they but truly love themselves, and covet to be rich indeed, and not in conceit only: they would both know and believe, that *better is a little with righteousness, then great Revenues without equity, Prov. 16. 8.* And (to omit all that hath been formerly said) that ill gotten goods, lye upon the conscience; a raw meat upon a sick stomach; which will never let a man be well, untill he hath cast it up again by restitution. That sin armes a man against himself; and our peace ever ends with our innocence: That guilt occasions the conscience, many a secret wring; and gives the heart many a sore alth. Or if *Satan* finds it advantagious, to lull us asleep for a time; yet when *death besiegeth the body, he will not fail to beleaguer the soul: and that when there will be more ease in a nest of Hornets, then under the sting of such tormenting conscience.* And certainly, did you know what a good conscience, and the peace of God which passeth all understanding is; you would think it more worth, then all the worlds wealth, multiplyed as many times, as there be sands on the Sea shore, that any thing, that every thing were too small a price for it. That things themselves, are in the invisible world: in the world visible, but their shadowes only. And that whatsoever wicked men enjoy, it is but as in a dream: that their plenty is but as a drop of pleasure; before a river of sorrow, and displeasure: and whatsoever the godly feel, but as a drop of misery, before a river of mercy and comfort. And lastly, That shallow honesty will prove more profitable in the world, then the profound quicksands of craft and policy.

Wherefore let your conversation be without covetousnesse, and be content with that you have ( I mean remaining, after you have faithfully, and impartially given to every man his own.) For God hath promised, never to leave nor forsake you, if you will relye upon him, in the use of lawfull means *Heb. 13. 5.* And (with which I will conclude,) bethink your self how I beseech you, rather then when it will be too late; when the Drawbridge is taken up, and when it will vex every vein of your heart; that you will no more care of your soul.

R. T.

London, Printed by J. L. 1653.



## The second Part of *Pbilarguromastix.*

O R,

The Arreignment of *Coverousness*, and *Ambition*, in  
our great and *greedy Cormorants*. That retard and hinder  
Reformation, (all whose reaches, are at riches:) that make gold  
their god; and commodity the stern of their *consciences*: that hold  
every thing *lawful*, if it be *gainful*: that prefer a little base  
yelf; before God; and their own *salvation*: that  
being fated with Gods *Blessings*; do  
spurn at his *Precepts*.

*The second Impression much enlarged*

By *R. Younge*, *Florilegus*.

*Imprimatur*, *Thomas Gataker*.

### CHAP. 13.

In the former part I have shewn, how the *Common-wealth* hath been  
robbed, defrauded, and abused by *Monopolists*, *Ingrossers*, *Lawyers*,  
and all kindes of corrupt *Officers*: and how the *Supream Magistrate*,  
hath been the sole cause of all. Whereby they have galled and cheated  
the *People* without controule, or once being ashamed of it. I have likewise  
clared, what every of them in their several places ought to do or suffer,  
and be served for their baseness. Which was as much, as I could at first  
tell *in forma pauperis*. And now finding that it hath bin as acceptable to  
the *honest* and *innocent*, as *distastful* to the *galled* and *guilty*: (nor did I  
ever expect by carrying my *saddle* to shame my *horse*) I am willing at the  
same rate, to add the like *scantling* about corrupt *Judges*: and to hint  
ther, how this *Nation* may become more *happy* and *flourishing* then  
ever. The former Part conteined twelve Chapters, the thirteenth begins  
and goes on thus.

Nor would *Delinquent Judges*, and *Officers* be dispens'd withall: but se-  
verly punished according to their several demerits. His *Highness* should  
well to serve them, as *Combyses* served *Sisamnes* a corrupt *Judge*: who  
used his *sk. a* to be *slayed off*, (though his vcry friend) and *nailed over*  
*Judgement-Seat*; for example to those that should succeed in his place.  
this would make others afraid, and that fear would keep them *honest*.  
such neither the *Oath* they take, nor their *consciences* will do. For every  
as he hath a *conscience*; so he is *sworn* to *judg uprightly*, to *take no*

*The arraignment and conviction of Covetousness, and  
bribe, &c. O that this conscience might ever give the Judgement ! But  
me, how often are the Laws altered, misconstrued, interpreted, so as  
made as a Nose of wax ; A Cause good to day, bad to morrow ; y  
the same case ; His opinion firm, yet sentence prolonged, changed, rev  
as the Judge is made by friends, bribed, or otherwise bands affected  
the wicked hearts, and wide consciences of some Judges ; as well  
Attorneys, and Lawyers : Who like Bury hang together, and like And  
hold up their Clients, till they burn each other to Ashes. They  
warmth by these, these by them their destruction. They are Band  
live by other mens loss : And become rich by making others poor ;  
felicity is in bringing others to misery, and making merchandize of them.  
These be Gowned Vultures, Harpies, Devils in the shape of men. They  
far from being Peace-makers ; to whom the Kingdom of Heaven is prov  
And should they not be all served alike ? and in the same manner  
specified ?*

Nor can his Highness, as I conceive (I mean when other affairs will  
leave, if he seeks the publick good, and not his own private gain : If he  
tends not by receiving gifts, to sell his own liberty (which I do not  
least fear : ) for those Governors that are plain-hearted themselves,  
the bitterest enemies to deceit in others, ) do less then compel  
to restore, what they have unjustly gotten. Like Constanti  
Great, who caused Proclamation to be made ; that if there were  
ny, of what place, estate, or dignity whatsoever, Judges, Earls, Fri  
or Palatines, that had not dealt uprightly and justly, every man  
be freely admitted to appeal to him ; and upon proof they should  
satisfaction, and further suffer as the case deserved. Yea, and I hope  
done this, he will discard them all, after the example of Alex  
Severus, who in the beginning of his Reign, discharged all them  
were known to be vicious persons from their Offices, and forced them  
make restitution of all that they had taken bribes of, or defrauded  
from thence-forth to live of their own proper labour. Nor would he  
keep in his Court, any ill disposed person ; or suffer any though he  
near to him in blood, once found faulty, to escape unpunished ; as Law  
delivers it. And this is of great concernment, for, take away the  
hed from the King, (or those that govern in chief) and his Throne  
established in righteousness, Prov. 25.5, whereas let them remain, the  
but prove like the Canaanites (not cast out by the Israellites, as God  
manded) who became by his just judgement, for their neglect a snare  
destruction unto them ; a whip on their sides, and a thorn in their eyes, Ju  
3. Joshua 23.13.

And full well they deserve it, for they ought to be indicted, not  
for Bribery, but for Perjury also. As most basely perjured they are ;  
among other things in their Oath, when they are made Judges, or

But when they shall take no bribes, or gifts. Which Oath, if they had the like  
and were to keep, would cause them to imitate Sir Thomas Moore; who, when  
ye two great silver Flaggons were sent him by a Knight, that had a Suit de-  
revering in his Court (though gilded with the specious pretence of gratui-  
ted), sent them back again, filled with his best Wine: saying, If your Ma-  
jesty liketh it, let him send for more. And when his Lady at another time,  
Andie sent him a great bribe, in behalf of a Suppliant, he turned away with  
very reverent words; Gentle Eve, I will none of your Apple. It will be long enough,  
and you hear the like of these Cormorants I am speaking of; whom I may  
mention to that Lord Chief Baron, who when one offered him fourscore  
thousand pounds, protesting, That no living soul should know it, answered; Make  
heli up an hundred, and then let all the Town know of it.

Yea, this would also keep them from such vast estates as usually they  
er but have behinde them: We read of Sir Thomas Moore, that having been of  
the Kings Counsel, and gone through many Offices, besides his Lord  
will Chancellorship for almost twenty yeers together: after his debts were paid,  
If he had not (his Chain excepted) left, the worth of an hundred pounds in  
ot in moveables; and his Land before his Mother-in-law died (who survived  
es, him many yeers) did not amount to above fifty pounds per annum. Nor  
el that as he ever a prodigal spender.

#### CHAP. 14.

These being cast out, provision would be made (if I may be worthy to  
advise) that none come in their places, but such as fear God, hate  
covetousness, love godliness, and deal uprightly. Alexander Severus,  
Julian, and other Emperours of Rome, would call to their Counsel, and  
choose in places of Judicature not their Favourites; but men learned, grave,  
experienced, of good conscience and known integrity.

Septimius Severus the Emperour, was so fearful of placing an unworthy man  
in the Seat of Judicature, that he never admitted any to the dignity of  
Consul, but such as none could justly except against, and then with the  
consent of the whole Senate.

Then that they may continue so, and discharge the trust they are put  
in. His Highness may please to follow the example of these ensuing presi-  
dents: (I am bold, though much unworthy to advise). Antiochus had that  
Law to have justice administered, that he writ to all the Cities in his Kingdom,  
they should not execute any thing he commanded, if it were contrary  
to Law. And the Emperour Justinian, commanded the Lawyers to swear;  
they should not plead in an evil or unjust cause. That Law, which was  
made in the ninth Parliament of James the First, King of Scotland; did  
enjoin all Counsellours and Advocates, before they pleaded any temporal  
cause; to take oath and swear, that they thought the Cause to be good they  
did. Antoninus, never sent any Praetor or other Officer of State, to go  
any Province, but who were free from pride and covetousness. And

4. *The arraignment and conviction of Covetousness and*  
withall caused them first, to give up an *Inventory* of their own  
goods; to the end, that when their charge was finished, the increase  
of their wealth should be considered: telling them, that he sent them to  
minster justice, and not by fraud to rob his people. The Emperor  
Constantine, and Theodosius; made all *Judges*, and *Govenours* of Provinces  
at their entring upon their charg, to *swear* that they had not given  
promised any thing to procure their places. And also that they would  
nothing, but their *just fee*: And if it were proved that they had  
any thing (it being lawful for every man to accuse them) they  
pay four times as much; besides the infamy of their *Perjury*. And  
Moses, (who is a prelident beyond all exceptions) charged  
*Judges* to hear all *Controversies* between their Brethren, and to judge  
teounly between every man and his Brother, and also the stranger that  
with them. Further charging them, that they should have no reser-  
persons in judgement; but hear the small as well as the great, not  
the facs of men. Yielding this as a reason, for the judgment is  
Deut. 16, 17. Briefly, let not sin be connived at, but see that justice  
executed impartially; for good *Laws* without execution, are like the  
of *George* on horsback; with his hand alwayes up, but never striking.  
mans greatness protect him; It is the impartial execution of noble  
quents, that wins credit to Government. And the want of it cuts  
news of any *State*. If there sins have made them base, let there be  
vour in their penalty: Or else the wickedness that is done by them,  
reckoned unto you, the permitter, for your own; for *Governours*  
themselves guilty of those sins they punish not. So that to be merciful  
offenders in this case; is to be unmerciful to your self: yea, to the  
offending, and the whole *Nation*, as I could easily demonstrate, I  
stand upon it.

The best friends to a *State*, are the impartial *Ministers* of judgement.  
Nor do the prayers of them that sit still and do nothing: so much  
Gods wrath against us: as their just retribution, be the delinquent  
so mighty. *Obedience is better then sacrifice*, as *Samuel* told *Saul*, for  
ring of King *Agag*. Yea, the *Prophet* compares that pity and mercy  
to witcherast and *idolatry*. And tells him that for his so doing, God  
him off from being King, 1 Sam. 15.22,23. So that the summe of all  
them that sit at the Helm discharge their parts; and all will soon be  
ed: Let them that govern in chief be men of courage, fearing God;  
ting covetousness, Exod. 18.21. A King by judgement, maintains  
*Country*: but a man receiving gifts, destroyeth it. Pro. 29.4.

And now, blessed be God, his *Highness* hath leave and opportunity  
redress all: let our earnest and incessant prayers be, that he may well  
prove the same; to Gods glory, the Nations good, and his own  
renown and comfort; that so his Government may be found like the

godly Constantine : who succeeding immediately Dioclesian, and other persecuting Emperours, was a notable nourishing Father unto the Church; under whose shadow the Christians dwelt, and prospered a long time. And here I am, we have far more hope of compleating Reformation, both in Church and Common-wealth, then we had formerly; when the Delinquents themselves had all the power in their own hands, and when the commonness of offenders, had benummed the sense of offending.

Now the way for his Highness to effect it, will be, not to imitate our former Governours, who measured their right by their power; and that would therefore do injury, because they could do it. Yea, if I may be bold, were they not Heads under which the whole body groaned? and most of the members were ill affected. Did they not make their greatness? supersedeas to sin, and a Protection against the arrest of judgement? Did they not think, that because they were great on earth, they might be bold with heaven? Did they not make it lawful to prophane the Lords day? and justle out Gods honour (which should be more dear to Princes then their Crowns and lives) with their own? and think to bear off the judgments of God, by virtue of their high places? Was not vice countenanced, and virtue discouraged? until God resisted their pride, and made them to know, that be they never so great, even Kings, Monarchs, Emperours; though they are gods among men, and many made gods of them; yet they are but men with God: who is King of Kings, and Lord of lords, Psal. 82. 6,7. Revel. 19. 16. And scarce so do the good esteem themselves; Constantinus, Volentinianus, and Theodosius three Emperours: calling themselves Christ's vassals: Such is the distance between him and the greatest Potentates on earth.

## C H A P. 15.

Herefore be wise now O you most noble Protector, be instructed ye his honorable Counsellors: Serve the Lord with fear, you whom God hath so highly honored, as to make you (together with the noble Fair, never to be forgotten) the happy deliverer of your Countrey. Serve the Lord with fear, and rejoice with trembling, Psal. 2. Seek the publick good, (and not your own private gain) as your place engageth you. For the chief Magistrate is a mixt person; the Physician of the Common-wealth, the Father of the Countrey, the Spouse of the State: who was wont a King to be married unto the Realm at his Coronation. Make Epaminondas your President, whom all the riches of the world, could not withdraw from the least duty to his Countrey, as Aelian reports. Yea, love your Countrey as Ziska did, who wist that his skin might serve the Bohemians in their wars; when his body could no longer do it. Isaac Mordecai, who was great among the Jews, accepted among the multitude of his brethren, procured the wealth of his people, and spake peace to all his seed, Ester 10.3. With good Nehemiah, be not chargeable to your people; neither let your servants dominer, and rule over them, as

6 The arraignment and conviction of Covetousness and  
hath been the manner of former Governors, Nehem.5.15.

If some special occasion requires (as occasion enough there is) necessity urges you to borrow: let it be of those you have enriched, and good to; rather then of such as have already suffered, as the man hath been.

Be able with *Samuel*, to justify your self before all the people, 1 Sam.3.4. And with *Moses* the same, *Numb.16.15.* nor could any one people tax either of them in the least, And happy is that man, that be acquitted by himself in private, in publick by others, by God in book in all likelihood, there is no danger of that soul, that will not be in the golden book. And indeed it is too base and sordid for honour to be yours, Though multitudes there are in these degenerate times, (whom generally worship the *Golden Calf*) that imitate *Themistocles* before he was elected to bear authority in the *Common-wealth*, was worth; but when he had once swayed the place of superiority, was banished; his very moveables being praised, did amount to a hundred Talents,

Receive no gifts, for whosoever receiveth a benefit, setteth his heart, Besides, it is Gods express command, *Thou shalt take no gift*, the gift blindeth the wise, *Exod.23.8.* and destroyeth the heart, *Ecc.10.12.* In choosing of Officers, *Judges*, &c. let God be consulted, without *Samuel* himself, will take seven wrong before one right, 1 Sam.16.6. And how contrary Gods method, and that of mans is, may be seen, 1. *This Moses, whom they forsook, saying; who made thee a Prince and a Judge; the same God sent for a Prince and a deliverer, by the hand of an Angel, which appeared to him in the Bush, Verse 35.* Let all places be had not sold; to the most deserving, and not to such as will give more them; viz, not to the covetous and ambitious; who make *pro* their god, and *Mammon* their *Mediator*: who study more to be advanced, then to be worthy of that advancement, The godly and *Sciencious* can make no such gain or profit of places and offices as others do, that buy them at high rates: they dare not take bribes to lose their money again; Nor enrich themselves, by making others poor, will be so honourable, as they may still be honest. And in all reason, man be not worthy of a place, why should he have it? if deserving should he buy that, which (in justice, piety and true policie) is due him?

Do not think every one sufficient, that thinks himself so: yes, *qui ambit*, Let him never speed, that sues. They that are worthy, succeed so. Let such be preferred, not as would have places; but such as would have. That think it better to be worthy of honour, then to be *your*. I most admire the humility, and grace of those; whose *virtues* are *visible*, whiles their *persons* are *obscure*; it is secretly going to *shine* *unseen*.

Good men know Offices to be *Callings*: and so will not meddle with them, until they be *called unto them*. Ambitious and unworthy men are like *Ab-salom*, who with a great deal of subtilty, insinuated and intruded himself: pretending what great matters he would do, if he were made *Judge in the Land*, or *deputed of the King to bear Causes*; when he intended nothing less, 2 Sam. 15. 2, to 7. Or like *Pope Boniface*, who meek-minded man, would eat only a dry *crust*, until he had gain'd the *Popedom*. In the vacancies of the See of *Rome*, the *Cardinals* use to compose certain *cautulations*, to reform the *Papal Government*: and with all *sware* to perform: if they shall be chosen to the *Popedom*: though it appeares by all *precedent examples*, that every one *sweareth* with a minde not to *keep their oath*, in case he shall be *Pope*.

Forwardness argues *dishonesty*, or *insufficiency*: When *Jesus* perceived that they *would* *take him*, to make him a *King*: he with-drew himself, and departed, John 6. 15. None in all *Egypt*, or *Midian* was comparably so fit, for that *Ambassage to Pharaoh*, as *Moses*: which of the *Israelites* had been brought up a *Courtier*, a *Scholar*, an *Israelite by blood*, by *education an Egyptian*, learned, wise, valiant, experienced? Yet, *who am I*, says he? The more fit any man is, for whatsoever vocation; the less he thinks himself. The un-worthy think still, *Who am I not?* but modest beginnings give *hopeful proceedings* and *happy endings*.

With *Moses*, *Abraham* and *Job* relieve the oppressed, judge the fatherless, and defend the widow, when they cry unto you; and such as are ready to perish, but have none to help them. Break the *jambs* of the un-righteous, and pluck the prey out of his teeth, Genes. 14. 14, 15, 16. Job 19. 12, to 18.

### CHAP. 16.

SO demean your self, that the *good* may *love*, and the *wicked* *fear* you. When *Rome* was in her great prosperity, no service was left unrewarded, nor crime unpunished. And of the two, seem with *Domitian*, rather cruel in punishing, then *diffolute* in sparing offenders. It was a commendable, and impartial severity in *Seleucus*: who rather then the *Law* should be violated, in favour of his sons two eyes; would lose one of his own. And so in that godly  *Bishop*, who excommunicated *Marcian* his own son, having committed whoredom.

We read that *Solomons Tribunal* was underpropt with *Lions*, to shew what mettle a *Magistrate* should be made of, not that they should be like *Lions* or *Bears*, as too often they are; as that wise *King* makes the resemblance, Pro. 28. As a *roaring Lion* & an *hungry Bear*: so is a *wicked Ruler* over the *poor people*, v. 15, 16. And the Prophet *Micah*, Chap. 3. They eat also the *flesh of people*, and *flay off their skin* from them; they break their bones, &c. Verf. 3. But to shew that they should be of an undaunted courage, in discharge of their places; though otherwise most meek. No man could have given more proofs of his courage; then *Moses*, he slue the *Egyptian*, he con-

fronted Pharaoh in his own Court, he beat the Midianite Shepherds, feared not the troupes of Egypt, he did look God in the face, amid the terrors of Sinai: and yet that Spirit which made and knew heart, sayes, *He was the mildest, and meekest man upon earth. Mildness, Fortitude, may wel lodge together in one brest; to correct the misdeits of those men, who think none valiant, but those that are bold and cruel.*

Magistrates must not be cruel, subjects are their sons; and such should be their corrections, such the provisions of Governors as for their children: as the obedience and love of subjects should be filial. Severity should never be but by compulsion. Christianity abhors cruelty, and other wishes with that happy Queen; that it knew not how to write, to sign a sentence of condemnation.

Do nothing of moment without counsel, for without it purposes are appointed: but in the multitude of Counsellours there is stedfastness, Proverbs 15.22. and let them be such Counsellours, as will counsel you for the peoples good, as well as your own, should you be never so unwilling to hear it. Resembling Jonaihan, who spake good of David to Saul his brother: though he incurred the Kings displeasure, and hazarded his own life. And as Saul thereupon, hearkened unto the voice of Jonathan, I sware, *As the Lord liveth he shall not die: so Noble Prince, not only honour, but follow such counsel, if you will have the Land flourish, and your government established.*

But in no case hearken to Flatterers, for they will perswade great things that they are more then men, that they may do what they list; that they are accountable to none but God himself; how destructive ever they are to their Countrey. Yea, Alexander's Flatterers, would swade him, that he was a God. Dionysius his Parasites would lick up spittle, and boast that it was sweeter then Nectar, or Ambrosia. It is observed, that flattery and treachery are but two names of one vice, sundry sutes of the same mischief: for flattery is but gilded treason, seen in an enamel'd cup. It is an evil more tame, not less dangerous; and it has been better for many Princes not to have been, then to have been in the conceits of a more divine mettle then other men; as they shall be (not seldom) told.

Nor are any fit, or worthy to be of your counsel; but such as fear God. In vain shall you hope that a carnal heart, can prefer the care of Soul, or the good of his Countrey; to the care of his own safety and ease, God to Caesar. Hope of preferment, or fear of punishment, make them like Spaniels: which ever hunt that way, their Master looks. Or like weathercocks, that will look which way soever the wind blowes. But Highnesse hath long since learned of King Solomon, that as the North doth drive away the rain, so does an angry countenance the flattering tongue. Prov. 15.23.

But because it is not easie to meet with such Counsellours, as will alwaies counsel you for the common good, and according to their consciences; which occasioned *Dionysius the Tyrant*, being retired to *Athens*, after he was deprived of his Kingdom: to bewail the state of *Princes*, especially in that men never spake freely unto them, and the truth was ever hid, and concealed from them. And likewise *Alphonius King of Spain and Naples* a good Prince, to bewail the case of *Kings*: for that they shal hearing with other mens ears, could seldom hear truth. And therefore he shal hold it a great happiness, that he might consult with his Books, especially the *Bible*; which he is reported to have read over fourteen times in course, and altogether with *Lyra*, and other mens notes upon the Text. And indeed, the dead men are the best Counsellours: Books will speak, when Counsellours blanch, as the Lord *Bacon* hath well noted. Yea, *Conscience* is also Gods Monitor to speak to great men; when others either cannot, or dare not speak, as the *Divines* well note; and therefore would be hearkened unto and obeyed.

In the last place, as your Highness would have *Christ* to maintain and continue, bless and prosper you in all your undertakings, as hitherto he hath, even to the astonishment of all both friends and enemies: so let it be your principal care, to maintain the purity of his worship, and the true Religion; together with a godly, able, orthodox Ministry: without which the former cannot possibly subsist. Yea, take away the Ministry, or their maintenance: and you pluck up Religion by the roots, as *Satan*, together with his instruments (those new-start-up white Devils, that have a long time made it the main of their busines; to plot and contrive their downfall, and indeed to extirpate the very Nurseries of all Learning, that so they may with *Jeroboam*, make Priests of the lowest of the people) know. Your Highness hath done God and his Church much service many ways but never more, nor more opportunely, then in this last, of breaking their deep & devilish design about the Ministry, & their maintenance; and frustrating their imaginary, but most mischievous and malitious hopes, which wil one day, add weight to your Crown. That days work made many to joyce: but when with the news, this ensuing passage came into my minde; it made me no less thankful, then joyful. The which was this: *Philip of Macedon* besieging *Athens*, sent Legates to the City, conditioning with them; that if they would deliver into his hands ten of their Oratours, such as he should chuse, whom he pretended to be the disturbers of their common-wealth, he would raise his siege, and be at peace with them. But *Demosthenes* smelt out his plot; and with the consent of the *Athenians*, returned him this apologetical answer. The wolves came to treat of a league with the Shepherds; and told them thus: All the feud and discord betwixt you and us, ariseth from a certain generation of Dogs which you maintain amongst you: Deliver us up those Dogs, and we will be good friends with you, neither will we any wayes wrong you. The Dogs were deliver-

10 The Kinges and the Conviction of Covetousnes and  
set up, the Peace was concluded, the Shepherds secure : but Oh the  
Mallacre that was presently made amongst the poor Lambs : they were  
devoured, the Shepherds undone; and all by parting with their Doggs.  
Antinomian and Ahabaptisical faction could once get the Minister  
Gospel to hold their peace, or procure them to be muzzled by Author  
or to be delivered over to their Wolvish cruelty; wo were to our  
Errour would then play Rex, Darkness triumph, Hell make play  
Truth would languish, and all goodness fall flat to the earth. As men  
now regard them, they would then miss them; and wish for them  
say, *Blessed is he that commeth to us in the Name of the Lord.*

### C H A P. 17.

**T**HUS may you comfortably do my Lord, and then making it your  
principal aime and end, (with Asa, Hezekiah, Jehoshaphat, Josiah,  
Manasseh, Constantine the Emperour, and King Edward the Sixth, that  
suff for early holiness) to do that which is good and right in the eyes  
of the Lord, in seeking the good and welfare of the people, and in promoting  
glory and worship, 2 Chron.30.1. to the end of the Chapter, and 19.  
14.2, to 8. 2 Kings 10.15,17,28. Exod.23.24. Zeph.1. The God of  
shall be with you, and so crown your undertakings with prosperous  
happy success: that all your enemies together with Gog and Magog  
never be able to do you hurt. Yea, do you but yield to God, touch  
his Commandements: and God will so yield to you, touching your peyne  
that his dealing towards you, shall be to the astonishment of all  
World. For then as by his singular providence, he turned Achish  
wisdom, Shimeis cursing, those Princes conspiracie, Dan.6.12,13. the  
lice of Haman, and the Arians hatred and devillish industry; to the  
small good, honour and profit of David, Daniel, Mordecai, and  
Esther: so the same God shall turn the most deep and devillish plots  
practices of your worst and greatest enemies, to your great good, benefit  
and advantage.

Proceed therefore, thrice Noble Sir, until you have compleated a  
happy Reformation, both in Church and Common-wealth. Many high  
and base Mountains have bin thrown down, & removed to level the  
sundry Bulwarks and Fortifications built up, to shelter and defend  
friends of Peace and Truth. It will be to your eternal praise and com  
if you both erect and finish the whole Fabrick. This is the way, and  
only way to make you truly happy and comfortable; to make your  
vancement a blessing to you, and the Nations; and to establish  
Power, and posterity: when your conscience shall be able to restise  
out of a publicke spirit, and for the love you bear to Christ and his  
blessings; you can make your self a servant unto all that need your aid.

Whereas on the contrary, if you shall out of any private, or self  
or interest; neglect or hinder this great work of the Lord, where

As what will all your Honour and Greatness do you good ? I need not tell you, how the odds that is between the *high* and *low*, *rich* and *poor*, in respect of true happiness is such; that the wise and good have never desired dignity barely for it self ; but even sought to shun, and avoid ~~great~~ places; except it hath been more to *do good*, then to *grow rich*, or *great* ~~them~~ in them.

Good men that have clarified understandings; have many solid and weighty reasons, to dissuade them from great Offices, and high places.

First (not to nominate what hath been already said in the former division) in regard of the great *cares*, and *pains*, and *fears*, and *dangers*, which usually they are subject unto, and attended withall: and likewise the peoples *envy*, *malice*, and *evil speaking*, deal they never so *swinkily* and *uprightly*. We read that when *Isocrates* was demanded, if he would be a King; his answer was he would not: and being asked wherefore, he said, *If I judge rightly*, I cannot eschew hatred, and *evil speaking* on the one side; and again, *if I judge wrong fully*, I can no less escape it on the other: yea, I cannot eschue the pain of *eternall damnation*; Wherefore it shall better content me, to remain as I am. But this of *mens* *evil* *re-  
guical*, and *hating* *them*; is least to be stood upon.

For to speak really and impartially, what is the *Justice*, the *Judge*,  
ye, the King himself? but a great servant to the Common-wealth: (as  
Statesmen are wont to call them,) Yea, *Antiochus* thus told his son *Demetrius*,  
that *Kingly rule*, was but *noble slavery*. Whence good *Q. Elizabeth*,  
spoke it openly in the *Parliament House*,: that she had rather be a *Mil-  
lmaid* then a *Queen*, were it not more for her *Subjects* sake, then her own.  
Whence *Ptolomy* seeing certain *Fishers*, sporting themselves upon the *Sea-  
shore*; wished he were like on of them; adding moreover that *Monarchies*  
are full of *cares*, *fears*, *mistrusts*, and *disguised miseries*. Which also *Charls*  
the Fourth and Fifth *Emperors* were wont to alledge, even desiring to lead  
a private life. And *Selucus* before them did the like; adding, that if he  
should cast his *Crown* into the *high way*, there would be none found, that  
would take it up, knowing the *cares*, *charges* and *griefs*, that ever did ac-  
company it. And *Pope Adrian* said, he conceived, no estate so miserable,  
nor dangerous as his own: and that he never enjoyed a better, nor more  
pleasant time; then when he was but a simple *Monk*. *Trajan* the Em-  
peror, wrote unto the *Senate of Rome*, that having now tasted the *cares*  
and *pains* which the *Imperial State* brought with it; he did a thousand  
times repent, that ever he took it upon him. I have read also of another  
*Roman*, (whose name hath slipt my memory) that long aspiring to be  
*Emperor*; he was not so forward formerly to have it; as now feeling the  
bur-

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burthen, he was willing to cast it off; even bemoaning himself, and  
plaining, how heavy and burthenous he had found it. Demosthenes  
so, after a long Government at his pleasure, in the Common-wealth  
what consideration himself knew best, and Statesmen may easily guess  
is reported to have confess to his friends, who came to visit him: that  
the beginning, two wayes had been proposed before him; the one leading  
to the *Tribunal of Authority*, the other to his grave; if he could by  
ration have foreknown the evils, the terrors, the calumnies, the en-  
the contentions and the dangers, that men in such places must accu-  
rily meet with, that he would much rather with alacrity, and cheerfulness  
have posted on to his Sepulchre; then to his greatness. And lastly,  
some egged *Dioclesian* forward, to re-enter again into the Empire, he  
swered them: that having once escaped the *Plague*, he would no  
drink *Poyson*; and was contented to become a *Gardiner*. To cou-  
this reason, besides all this a *Prince* is alwayes in great danger, and  
of his life by treason: especially a good one, as the Life of Queen  
Elizabeth may inform us. To omit many examples of the Kings of  
Ireland and *Judah*; as being well known, as also a cloud of examples out  
other Histories: we read that in the *Imperial Seat*; in the space of  
hundred years ( in which were threescore Emperours ) there were  
three that died in their beds by sickness; all the rest suffering violent de-  
ath. So that how great and glorious soever, they may seem to men of  
World; they are but in a sad condition. As suppose a man arrayed  
apparelled in *Tissue*, or *Cloth of gold*; set in a *Chair of State*, having  
before him a *Table* furnished, with all dainty delicates; his servants  
Marshals and *Princes*; his riches the very choicest and chiefest treasures  
Kingdoms of the World: but withall that there were one standing  
with a naked sword to cut his throat; or a *wilde Beast*, ready to pull  
in pieces: we cannot otherwise say, but his condition is rather to be  
then envied. Now it fares not so with other men, the mean *Cottage* of  
Smain stands in more safety, then the *Palace* of a *Prince*.

Furthermore, the greatest *Princes* cannot so clip the wings of prosperity  
or victory; but she may fly away before they dream of it. Riches, honours,  
pleasures, are so transitory; that the same day hath seen the knee bowed  
to the head, and again the head stooping and doing reverence to the knee.  
Yea, as in fairest weather, a storm may suddenly arise: so one hour  
change the greatest King, into the most miserable captive, as every  
gives instance. For men are both more sensible of their present misery,  
remembering their former happiness; and also more tender and delicate,  
and so less able to bear it. The memory of former happiness, makes  
present misery more deplorable, which like dead Beer, is never more  
pleasant then after a *Banquet* of *Sweet-meats*. For *Bajazet*, to change  
*Scraglio* for a *Cage*: for *Valerian*, to become a *footstool* to his proud

re calamities able to sink a soul deep in sorrow. Yea commonly, their change is not more sudden, then it is doleful. Who but *Adrianus*, *Emperor of the East*, for many years? but at length he was set upon a scabbed camel, with a *Crown of Onions* platted on his head; and in great mockery, carried in triumph thorough the *City*. And the like of *Polycrates King of the Samians*, *Dionysius*, *Henry the Fourth* that *victorius Emperour*, *Elisius*, that potent King of the *Vandals*, *Adonibezek*, and many others: of whom I might muster up a multitude. And no fewer of them, whose life and happiness have ended together, as it fared with *Pharaoh*, *Herod*, and *Belshazzar*: who was sitting at a *Feast* merry, while on a sudden death came like a *Voider*, to take him away: with many the like, though that one example of *Haman* and *Mordecai* might serve in stead of all; to shew that as men honour and obey *God* in their places: so *God* will bless or curse them. We see how *Haman*, whose command ere-while almost reach'd to *Heaven*; was iustantly adjudged to the *Gibbet*: while *Mordecai*, who was condemned to the *halter*, was all of a sudden made second in the *Kingdome*. What stability is there then, in *earthly greatness*? when he who in the morning, all knees bowed unto; as more then a man: now hangs up like a despiled *vermine*, for a prey to the *Ravens*: and when he who this morning, was destined to the *Gallows*, now rules over *Princes*, after 6 and 7 Chapters. But

## CHAP. 18.

Secondly, good men know, and well consider; that the greatest places, are subject to the greatest temptations: as the highest boughs of a tree, are most subiect to be shaken with the wind. That greatest men have the greatest biaffes to draw them away. Riches, honours, pleasures are such bions: that for the most part, they even choke the good seed of *Gods word*, formerly sown in mens hearts, *Math.13.22*. They are to *Religion*, as is the *Ivy* to the *Oke*; that even eats out the heart of it. The pleasures of the body, are the very poysons of the soul. And the more any man hath, the more cause he hath to pray: *Lord, lead us not into temptation*. Nothing feeds pride, nor keeps off *repentance* so much; as a prosperous condition. If I could be so uncharitable, as to wish an enemies soul lost; this were the onely way: let him live in the height of the worlds blandishments. For temptations on the right hand, have commonly so much more strength in them above the other; as the right hand hath above the left. They are more perillous, because they are more plausible and glorious. Whence the *Devil* did not appear to *Christ* in a terrible form; threatening the calamities of earth, or torments of hell; but makes fair promises to him, of many *Kingdomes* and much *glory*.

Neither hath *God* worse servants upon earth, then are the great ones of the earth. If *adversity* hath slain her thousand, *prosperity* hath slain ten thousand. Commonly, where is no want, is much *wantoneſſe*: and

34. *The arraignment and conviction of Covetousness, and*  
and as we grow rich in temporals, we grow poor in spirituals. We  
blessings as Iehu did Iehoyams messengers; David, Goliabs sword:  
them against their owner and giver; and fight against Heaven in  
wealth, wealth, honour, friends, means, mercies; that we received  
and commonly so much the more proud, secure, wanton, scornful,  
tent; by how much the more we are enriched, advanced, and blessed  
*was little in his own eyes*, before God made him great: but when  
made great, God was less esteemed by him. Honour and Greatnes  
so swell some mens hearts, and make them look so big: as if the  
of their blood could not be banked, within the channel of their veins.  
*Spend their dayes in wealth*, therefore they say unto God, Depart from  
we desire not the knowledge of thy wayes. And what is the Almighty  
we should serve him? Job 21.13,14,15. Yea, with the rich Glorie  
the Gospel, they scarce ever think of Heaven, till they be in Hell.

It is the misery of the poor, to be neglected of men: it is the mis-  
the rich and great men of the World to neglect their God. The  
faith Christ, receive the Gospel: Luke 7.22. But, the Kings of the  
sayes David, set themselves, and the Rulers take counsel together aga  
Lord, and against his Anointed, saying, Let us break their bands as  
and cast away their cords from us, Psal.2.2,3. All the life of Sa  
was delicious, resplendent, and contentful: and therefore we finde  
he did even sink in the midst of delights: but David among so  
publick and private calamities and disasters, kept his head above  
and stood upright in his heart to God.

Prosperity, makes us drunk with the love of the world: but it  
composeth drunkenness, so the cross will bring a man to himself aga  
Scottish King prisoner in Mortimers Hole, by his own confession, in  
more of Christ, then in his Palace, he could all his life.

Now hence it is, that Heaven is peopled with so few great ones,  
many mighty, not many noble are called, 1 Cor.1.26.yea, of twenty in  
Indah, only six were good: and of eighteen Kings of Israel, all but  
are branded by the Holy Ghost for wicked. Nor is it for nothing,  
our Saviour says: It is easier for a Camel to go through the eye of a  
then for a rich man to enter into the Kingdom of Heaven, Matth.  
These men have their portion in this life, Psal.17.14, and receive the  
falsation here, Luke 6.24. all here, nothing hereafter. But it is other  
with mean ones: He hath chosen the poor in this world, to be rich in  
James 2.5. 1 Cor.1.26,27. The younger brother, shall not have  
portion, lest he run riot. Few men can digest great felicity: then  
Dionysius gave for a reward to Plato Books; but unto Arisippus  
God gives wealth and honour to those whom he least respecteth:  
his own, he gives his grace and Spirit, keeping them short of other  
Yea so, as each one hath what he likes best. As what sayes the wise

## Ambition in our great and greedy Cormorants.

that I were so rich, so great and honourable. Yea, with Neas's Method, them be damned, so they may be dubde they care not. But the wilful man as holding it better to be ranged with the Saints in Heaven, than mixed with the Kings on Earth: Considers thus, the enjoyment of all outward things, might add to my content; but it would endanger my soul; and it were better for me to swim a River of boyling Brimstone, to live eternally happy: rather then dwell in a Paradise, to be damned after death. He considers, that God not seldom strips the body of pleasures, to clothe the soul with Righteousness: and oftentimes strengthens our state of grace, by impoverishing our temporal estate, because commonly the more prosperity, the less piety.

To all which may be added as a greater misery, do great ones never so well, they shall not be told of it; no, not by their Chaplains. Oh thou the King, sayes Amaziah to Amos, go flee thou away into the Land of Judah; and there eat thy bread, and prophesie there: but prophesie no more in Beuel, for it is the Kings Chappel, and it is the Kings Court, Amos 7.12,13. that it is a wonder! if any great man be saved, sayes Chrysostome, (alleged by Latimer before King Edward) because there are so few, to tell, and admonish them of their faults. Whence many have sought by all means, to shun earthly dignities: lest by gaining a place upon earth, they should lose a better place in Heaven, as Millions have done. And on this consideration; Isocrates refused the offer of a Crown, and told them that motioned it: That he had rather live poorly, being assured of the bliss of Heaven, as now he was; then by possessing all worldly riches and splendour, to put the same in hazard.

## CHAP. 19.

But thirdly, what good can their great wealth and honour do them, if other things concur not therewith? As let a man have all felicities heaped together, which this World can afford, have he but one, without of tune, they can yield him no ease; yea, a smaller matter may deprive them of all, as we see in Haman who counted all his honours, riches, the Kings and Queens favours, as nothing: only for that a Jew did not bow the knee to him, nor honour him as others did, Esther 11,12,13.

But to pass these, and other the like, a little sickness will quickly thaw these cold and frozen comforts. Let but that day come (and come it will sooner then they look for it) and then rich Crassus cannot command, or get himself a stomach. His Worship in all his pompe and greatness, is forbidden to eat, when in the mean time, all his household are full, and the poorest servant that he keeps, is in better ease then he. It is not the embroidered slipper that will drive away the painful Gout: the golden Diadem, the cruel head-ach, nor the Diamond Ring, the white-loaf, nor the long Velvet Robe: the burning Fever, yea, the prick

such of a thorn, or some passion of the minde : is able to deprive us of the pleasures of the whole worlds Monarchy. What will all those Titles of Majesty, and other priviledges avail them? if a guilty conscience doth but chide them? Will not this make their Palaces Prisons, their chains golden fetters, their Crowns crosses, and all their earthly honours but burthens and vexations? What were it to have a purple coat, a polluted conscience? a gay gown and a sick heart: a bed of gold or iron, and a diseased minde: a full cheſt, and an empty ſoul: a fair face, foul affections: to glifer in jewels, and be filthy in manners: to be in with men, and in disgrace with God?

Fourthly, However death will dissolve them, and all their imagined felicities into nothing: will cut thee wholly from them, and them from thee. And then as at a game at Chess, the highest now upon Board, will presently be lowest under board: so it may fare with the greatest of men here, and the like when they go hence. For although in the Theatre of the world, like Actors upon a Stage; the King, the Lord and the Clowne, differing respect: yet after the play is done; it may be that he who was a Clown, is a better man, then the King. So it is with men after death. Nor will a poor Lazarus then, change places with a Rich Dives, nor Elijah with Ahab. Yea, then Nebuchadnezzar will wish that he had been Daniel, Haman will wish that he had been Mordecai, and Herod will wish that he had been John Baptist. And therefore if men were wiser, and loved themselves as they think they are and do: they would not be so greedy after great places, as after grace, and Gods favour.

Nor is honour and greatness in it ſelf a blessing; or to be desired. Advancement is not ever a ſign of love, either to the man or the place. oft times inſtead of a blessing, it proves a judgement; both to the man and to the people, as in the case of Saul, 1 Sam.8.9, &c. Yea, then no men ſo miserable, as thoſe that are great and evil. For as it is the will of God, to cast down that he may raise up; to abafe that he may exalt in the caſes of Joseph, Daniel, and Saint Paul: ſo contrarily, to cast up, that he may throw down, and intends nothing but our deſtitution, no advancement, as in the caſes of Haman, Absalom, and that Rich Empereur the Gofpel.

Besides, as the errors of eminent persons, are eminent errors; and more noble the person, the more notorious the corruption: ſo great offences shall meet with great punishments. And as their fault is, according to the condition of their place; ſo shall the nature and proportion of the punishment be: yea, and the more enjoyments they have had, or places they have lived in here; ſo much more ſhall their torment and torment hereafter, Revel.18.7.

Now these things being ſo, let them be but ſeriously conſidered, then ſay, wherein the great gain lies, that ſhould make men deſire

it be to be good, and glorie God in them. I cannot say that there is any thing therein, that will make good men gainers. But lest they should be apt to say, that there is nothing to do; I mean of their peace and spiritual enjoyments. For in my judgement, there is nothing in the world worth envy, save or besides the condition of a true Christian, and a retired life spent in study and contemplation.

Indeed, men are apt to think it a brave thing, to be alwayes conversant with great ones: but sure I am, the privileges can never counterbalance the inconveniences. Whence Henry the Eighth professed, that he knew none in his Kingdom so happy; as that Subject who never was so low, as to be a Constable, nor so high, as to be a Justice of the Peace; and the same was King James his judgement. And you know what that Heathen Man, Zeno, said, Whom the *whole world* could not content: *Were I not Alexander, I would be Diogenes.* What then will a godly conscientious Christian say? For the state of grace, is *Heaven upon earth*: and he that knowes the sweetnes of Gods presence, will deem it more tolerable to be ever alone, then never able to be so. And indeed, that soul can never enjoy God, or himself, that is not sometimes retired, which is seldom the lot of men in high places; which made *Anacharsis*, a *Barbarian*, (being led only with the love of vertue) leave the *Kingdome of Scythia*, to his younger brother, betaking himself to the study of wisdom, and many others: but of this I have spoken enough upon another occasion, only I will add one word touching a studious life: which many (not for want of ignorance) make to be the most melancholy life of all others, though a Scholar findes such beneficial variety of joyes & delights therein, as any other entailing shall promise in vain. Yea, I dare say, this my very *work* (which requires sweeting of the brain) is more sweet to me, then most men nor were the profits and places inconsiderable; that I better to enjoy my self and *Books*. The which I tell others to taste of this *Manna*, who hitherto (like so many) placed all their felicity & delight, to dig in the earth, & heap up silver, that they have no leisure to think of their souls: whom I the most pity, of any men alive.

### CHAP. 20.

**B**ut listen to that (you *miserly Muckworms*) of a studious life; which (if you have brains) will make your souls so long after the enjoying it, that you shall no longer like of your present employment; get you so much & grow you never so rich thereby. And that you may not take it to be any single opinion, (as too much doting upon my own conceited pleasure) in characterizing our the life of a Scholar, I will mostly deliver my own minde, in the words of that Reverend Divine Doctor Hall, the *Thimble of our Age.*

Alphonsus King of Aragon, so greatly loved learning, that his hard studies, in his most dangerous wars. And Pliny the naturalist inwardly affected it; that he held the time to be lost, which was spent in study. Nor can any one think it strange, that hath truly the sweetness of it. Yea, I can wonder at nothing more, then how a Scholar can be idle, or dumpish? having the opportunity of so many improvements of reason, in such variety of studies: in such importunity of his thoughts. Other Artizans do but practise, a Scholar never ceases to wherein also his choice is infinite. Other labours require recreation, every labour recreates our sports. We can never want either somewhat or somewhat that we would do. How numberless are those precious Junes, that are ever tempting us both to delight and profit? Who can be weary? that findes such wit in Poetry, such profoundnes in Philosophy, such auteness in Mathematiques, such wonder of events in History, sweet eloquence in Oratory, such super-natural light, and ravishing light in Divinity, as so many rich metals, in their proper Mines. In whom would not all this ravish with joy? After all these, let us but our eyes, we cannot look beside a lesson in the universal Book of our Master: worth our study, and taking out, as what creature, hath not his oracle? what event doth not challenge our observation? And if we have no foreign employment, we list to look home into our selves: there we find a world of thoughts, which set us on work anew, and not less profitably. admit we could be cloyed with our own company, the dore of company stands open; offering such interchange of discourse, as will not more profit then benefit us, and he is a mean companion, from whom we return wiser.

But suppose we have not this opportunity always: what ingenuity in minde can be weary? of talking with learned Authors, the most harmless, and chargeless companions. What an heaven! that being pent up in his voluntary prison at once, in case of walls: can daily converse with all the glorious others. That can single out at pleasure either sententious *Cyprian*, or *Paul*, or *Ambrus*, or *devout Bernard*, or (who alone is all these) heavenly *Augustine*: to talk with, and heare their wise and holy counsels, verdicts, resolutions, (to rise higher) with *Courtly Esay*, with learned *Paul*, with all their *Prophets*, *Apostles*; yet more, like another *Moses*, with *God himself*: them both. Let the World contemn us, while we have these delights: we cannot envy them, we cannot wish our selves other then we are.

Besides, the way to all other contentments is troublesome, the only compence is in the end. To delve in the Mines, to scorch in the *Geiting*, for the fining of gold, is a slavish toil, the comfort is a wedge, to the owners, nor the labourers; whereas our very search of

## *Ambition in our great and greedy Cormorants.*

delightsome. Study it self is our life; from which we would not part for a World. How much sweeter then is the fruit of study? the conscience of knowledge? in comparison whereof the soul that hath once tasted it, easily containns all humane comforts. Wherefore spare not your worldlings, to insult over our paleness, our neediness, our neglect: ye could not be so jocund, if you were not ignorant. If you did not want knowledge, you could not overlook him that hath it. For me, I am so far from contumizing you; that I profess, I had as lieve be a brute beast, as an ignorant rich man.

And so taking leave of great ones, I return to the thousands of ordinary Gripers and Oppressors; that have dispers'd themselves here and there amongst the multitude; as Cutpurses in a crowde. Only it requires, that as I have largely spoken to Magistrates and Governours; shewing them what God requires at their hands: so I should say something to the people governed, in shewing what they ought to do: of which a word, and but word: because I foresee, that one Dose of so untoothsome a truth, to such as I shall especially speak; will be as welcome as water into a Ship, and love not to intrude.

### *C H A P. 21.*

Seldome heare any man speak of Taxes or Governours; but I perceive in them a kinde of enmity against both: which to me is not a little strange, at least it makes me suspect, that they do not wisely consider of things and circumstances. Yea (if I shall speak my conscience, as it is informed from Gods word, and common reason) when I consider how mad many men are about what they pay to their Governours: as parting with it like so much bleed from their hearts: which makes them so far as they dare, lie in the face of Authority, and grumble out no less then treason; though in such a deformed silence, as witches raise their spirits, which God takes as done to himself; though they want eyes to see it. It makes me conclude, that they are more guided by the god of this world, then by refined reason, or the written word, witness those many precepts and prohibitions, Exod.22.28. Acts 23.5. Eccles.10.20. Matth.15.4. Prov.24.21, 22. 1 Tim.2.1,2,3. Jude 8,9, to 17. 2 Pet.2.9,10,11,12,13,18. 1 Sam.10. 4,17. Rom.13.1, to 8. Titus 3.1. 1 Pet.2.13,14,15. which men should do well to read and lay to heart, for I intend not to speake much of the point, nor to answer all those Objections, that men (blinded with prejude) are over-forward to make. It is sufficient if I speak enough, and that out of a desire to do others good, I am content to forfeit my discretion, and hazard the los of my reputation. For I am not ignorant, how I shall be censured, hated and calumniated for speaking this, so necessary and scandable a truth. But hear it, and let come on what will: so long as I have the word for my warrant, and the glory of God (the which we are bound to redeem with our lives) for my end. Certainly be that for the common good, is not willing to contribute according to his ability, to the publick charge.

## The arraignment and conviction of Cruelty and

large, or that feigneth himself poor, to avoid a Tax or S. Rev. 13.7. is worthy to be made as poor, as the summe of money allotted to pay, because he grudgeth the State a part, by means of which he enjoys all. For without Rulers and good Laws: none could say mine. Nor would Cheapside be safer then Salisbury Plain. We do not eat our own meat, nor sleep in our beds, nor meet one another in the Congregation: if every man might do what were good in his own eyes. Judg. 17.6. Yea, then, thou that art so unwilling to give five shillings; wouldest be glad to part with all thy wealth, to thy skin, and wouldest thou have it so? If not confess, that God's *nouris* are the light of our eyes, the breath of our nostrils: yea, even God (and to speak it with reverence) even the life of our lives. And man will not hazard a joynt, much more part with a little pelf to preserve his life, and all else he does enjoy? Nor are they *followers of Christ*, that refuse to pay unto Cæsar, that which is his due, Matth. 22.21. For in thy whom Kings reign, forbore not to pay tribute to an Heathen Prince, Mat. 17.24, to 28. what power under Him can deny it unto those that are for him, and the good of his Church and People?

A man feeds the stomach, that it may nourish and preserve his body: if he did not, what should he gain by it? but starving. We read the Fable, that the other members mutining against the belly complain that all their industrious care and service was for the good and satisfaction of the belly, where as it alone was idle, lazie, and quiet in the midst, and did nothing at all: whereupon they conspired, that neither the eyes should spy out, nor the feet fetch in, nor the hands reach, nor the mouth receive, nor the teeth chew meat for it: but in pining it with hunger, they brought also themselves into extrem, and almost irrecoverable consumption, until they fell again to perform their several offices. A body can not be preserved without sinnewes, then a Common-wealth without tributes, common interest challenges an universal aid. Reason would, that every man should be burthened about the upholding of that, vvhence every man hath an interest, that a publick charge, should be defrayed by a publick purse: every man his share according to his means. Many hands make light work. Only there are some so base, ignorant, or envious, as to spight and mischief others; they will undo themselves like Samson, Judges 16.29, 30. or those Israelites Judges 21.15, to 24. or him in the Fable; Men not worthy to live amongst men: most unworthy to enjoy those privileges they do, in this happy though unthankful Christian Common-wealth. I bless God, I never thought much to pay whatsoeuer have been demanded, all these twelve yeers past; but have exceedingly admired the goodness of God; that by parting with a part; the whole residue hath been preserved. Whereas if those Royallists and Cavalier

tion in our great and great  
we had their wills : I should have lost all, yea, nor a good man,  
ould have been the better for what ever he had; were it the *Inheritance*  
his Ancestors.

But none think that self-interest, makes me partial: for it is well known,  
ever gained great since the *Parliament*: nor did I ever personally act in  
least, either on the one side or the other.

But this is not all, for they will *murmur* against, and speak evil of  
Christian *Magistrates*. Yea, in their hearts curse them (as *Shimei* did *David*)  
who are the *Ministers* of *God* for our wealth: which is to come near  
*God*, whose *Viceroy*ents they are, for the *Magistrate* is the *Garment*, in  
which *God* apparelleth himself: And what does the *Murmurer* but wound  
him through the sides of his *Deputies*.

Where men command with *God*, we must obey men for *God*, and *God* in  
men: when against him, the best obedience is to deny obedience; and to  
turn our backs upon *Herod*, *Matth. 2.12*. Again, there is an *active* obedi-  
ence, and a *passive*: I may not execute a *Magistrate*'s impious commands,  
but must suffer his unjust punishments.

One may desire other *Magistrates*, but we must obey those we have: and  
truly it is more commendable to obey the wicked, than the good observing  
the former caution. And I wish men, (yea, *Ministers* unless it be in their  
presence) would trouble themselves less with the *Magistrate*'s duty, & look  
more to their own. However for private persons to question the lawfulness  
of that Government, under which they desire protection is insolent, stu-  
pid and intolerable. But sure I am, when *Moses* is praying, *Joshua* lead-  
ing, *Israel* obeying, and *God* blessing and prospering all. *Happy* are the  
people that be in such a case, *Psal. 144.15*. But if men cannot have their  
wills, to invade the *Inheritance* which the right heir keeps from them: Or  
suppose they be injured, and may not have redress in that manner, and  
measure themselves prescribe: presently *maledicunt Principibus*, they  
murmur against the *Magistrate*. Yea, what can a *Magistrate* do acceptable  
to the good; but lewd men will misinterpret it? Every tongue is ready to  
speak partially, according to the interest he hath in the cause, or patient;  
or according to the wickedness that is in his own heart.

### C H A P. 22.

**A**nd so they would do, had we the rarest and uprightest *Governours*,  
that ever the World could boast of. As what *Magistrate* can hope  
to be free from their malice and murmurings: when *Moses* himself  
could not escape the same, nor *faithful Samuel*, as observe how the *Isræ-  
ites* dealt with *Moses*! They no sooner want water to quench their thirst,  
but they murmur against him; and say to his face, (being ready to stone  
him) wherefore hast thou brought us out of *Egypt*, to kill us, and our child-  
ren and cattle with thirst? *Exod. 17.3,4*. As if *Moses* had been a *God*: yet  
not

the judgment and conviction of *Covensfels* and  
not long after, they gather themselves together, and are agreed with him and his government, and why forsooth? What's the matter never had done them the least wrong) he stays a little longer with *Covensfels* on the *Mount*, then they expected, *Exod. 32.1.* But fools as they were, could they finde out a better *Gouvernour*? among all their twelve *Thanes*? Had they been asked this question, it would have shewn them their *As. Pacuvius* at *Capua*: when the people would have had their *Strates* massacred; desired them first to agree upon the election of new officers: then they nominated divers, but could agree upon none; whereupon the *Massacre* was delayed, and after forgot.

We have too many such fools, when the Duke of Buckingham reigned if he were taken away all would be well ! when he was dispatch sent to his long-home: they murmured as much, and no less complained of their oppression under the King, Prelats, Council-Table, Star-Chamber, High-Commission, and Court of Honour : now they are all removed, and God hath given us since better Governours then (I am sure) we deserved: they thought themselves worse then ever. Yea, they did not spare to abuse their Governours, and could have eaten their very hearts, (as they gnaw their own tongues) for spight. And how could better be expected from sons of Belial ? 1 Sam. 19. 24,27. that have more rage then reason: their words are but the light froth of an impotent anger : wherein they curse others unrighteousness, and profess their own.

## *An end of the second Part or Division.*

theoretical framework for the study of the relationship between gender and  
class in the United States. The first section of this paper is a brief review of  
theoretical and empirical literature on the relationship between gender and  
class. The second section presents the results of a study of the relationship  
between gender and class in the United States. The third section discusses  
the implications of the findings for the study of gender and class in the United  
States.



